EXCAVATIONS AT SAQQARA

(1908-9, 1909-10)

SERVICE DES ANTIQUITÉS DE L'ÉGYPTE

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(1908-9, 1909-10)

THE MONASTERY OF APA JEREMIAS

BY

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INTRODUCTION.

Within certain wide limits the age of all the Coptic remains in the monastery of Apa Jeremias is clear : the community must have existed from about the end of the v^th century to the middle of the IX^th. The coins begin with Anastasius and end with the first of the Abbasids; the dated stelae and Arab glass stamps fall almost entirely within the VIII^th century; one stela only is as late as 844 A. D., one glass stamp perhaps of 856.

The beginning is fixed by the tale in John of Nikiou of the founder's connection with Anastasius (v. Intr. Saqq., III) and by the close similarity of the earlier sculpture to that of Justinian's churches at Ravenna; the end must have been before 960 A. D. when a Muslim scored a memento of his visit on a pillar in the ruins.

That within this range of three and a half centuries from about 500 to 850 A. D. the monastery had an eventful history is clear even from the poor remains of its public buildings. There was at least one destruction and rebuilding of the main church; two of the three other churches were built, in part, with material derived from earlier ones; then doorways and passages were blocked, walls were doubled in thickness, a boundary wall was added. In the later days it is plain that the monks felt the need of defence and that the paths through the monastery were made as tortuous and forbidding as might be.

It is desirable to attempt some separation of the monuments into earlier and later groups and to determine how much construction was carried out after the first foundation and at what period it took place.

The problem is best seen in the main church. Here two apses were found, one with solid foundations of stone, the other at a higher level and built on a substructure of mud brick; the floor of the second church was complete and it was only at the east end where the earlier fabric projected below it that anything of the lower levels could be seen. Above the floor a great number of capitals of very varied types were found, two of an elaborate Corinthian form, some of a simple basin-like shape but with a bold vine-leaf pattern in relief, others of the melon type with eight-lobed section, still others with large acanthus-leaf decoration. Some of the bases were of marble and well carved, but most of limestone and of ruder execution; a few shafts were of marble and two of granite but most again of limestone, either plastered and painted or painted direct on the stone.

An obvious explanation of part of the variety in ornament was that all the marble and the better capitals had been saved from the earlier church. It appears at first strange that they should be preserved in such good condition, as, if the church had been destroyed so far as to need rebuilding, the capitals would have suffered with it. But to this we may reply that some of them indeed may so have perished, and that we see only those that suffered least; also that parallel cases are not far to seek; in Aquileia, for example, most of the capitals appear to date from the IVth century though the church was certainly rebuilt in the XIth. Capitals are a little beyond the reach of the hasty vandal and if they escape calcination from the burning of the roof may survive a very wide-spread devastation.

Close to the church there were indubitable signs of very serious destruction; a wall to the west of it had been strengthened and more than doubled in thickness by the addition of a second wall or buttress, and in this a great number of blocks, decorated in the best style known on the site, had been reused as building material, the ornamented faces being generally hidden from view (pl. XXXIX). Many of them were from a frieze which may, as an example at Bawit shows, have been outside the church. They certainly come from some ambitious building and were reused at a time when it was needful to make the paths near the church easily defensible and the church itself externally inconspicuous. Some of them had been mutilated before being moved from their original position, human and animal figures having been chiselled out; otherwise they were in rather good condition as if they had been taken down with care; it may well be that they are derived from an external frieze in the first church and that this ornament was suppressed in the second.

When did this destruction of the first church take place? The readiest answer would be that it happened in about 750 A. D. when, as we can hardly doubt from the evidence of the coinage, some serious blow did fall on the monastery; but there is a little evidence of earlier troubles and that it was during these that the church was ruined.

1. Below two of the cells two small hoards of gold were found, of five and four coins respectively, all of the last Byzantine emperors who held Egypt — Phocas, Heraclius, Constantinus II. As there were two hoards of the same date it seems likely that they

were lost at some time of disturbance and that this was before the Arab gold coins has begun to oust the Byzantine from circulation, probably therefore before 750 A. D. as the Arabs began to coin about 690 A. D.

This is, of course, but a slight argument and, even if correct, would indicate only an attack on the monastery, not necessarily the destruction of the church.

2. Despite all the variety there is a certain uniform goodness of style in the capitals of the church. Had the rebuilding been so late as the second half of the VIIIth century we should expect that some of the decoration would betray more markedly its later date and the poverty and adversity in which its builders lived. Against this it may be urged that one vineleaf capital at least (Saqq., III, pl. XIX) has every appearance of being a poor imitation of a fine model, that, as the second church was smaller than the first and was probably less ornate, more than enough decorated stones may have been left from the earlier fabric, so that the restorers had no need to leave us examples of their skill in carving; further that part of the second church, viz. the foundation of the apse, is precisely of that shabby and unsound construction that we should look for in a time of distress, and lastly that the limestone bases are very different in style from those in marble. All this is true but still the church remains a suprising effort for a community so impoverished as we must suppose this to have been after the middle of the VIIIth century.

3. In the mandara south of the church some of the stones in the pavement bore inscriptions; one of them had not been brought in from the cemetery but had been engraved after it was laid down, for the text was much crowded at the end to fit the limited space while on gravestones a large blank is left below the inscription (Saqq., III, pl. XLIV, 1). Another slab (same plate, 2) bears one half of an inscription the other half of which must have been on a similar stone which has disappeared; it is dated to 751-2 A. D. Probably this stone, like the other, was inscribed as it lay. On digging below it recently we found two Coptic burials in wooden coffins with gable lids over the heads; one of them must almost certainly be that of the brother commemorated above.

Now the pavement of the mandara is continuous with that of the second church and markedly higher than that of the first; below it is another pavement, broken through when the coffins mentioned above were buried. The distance between the two (80 cent.)

is about the same as that between the floors of the two churches. Therefore the pavement had been raised and the second church already built by 751 A. D.; the destruction of the first church must have been some years earlier and the mutilation of the sculptures earlier still. It would in some ways be easier to suppose that the animal figures were broken out, say, in 722 when Obeydallah b. Ḥabḥab is recorded to have destroyed the Coptic pictures, that the great destruction took place in 750 and that the rebuilding on a smaller scale and the construction of the buttress-wall were as late as the time of Musa b. Isa (ca. 791). But on this view it is almost impossible to account for the dated slab in the mandara and equally difficult to explain the absence of coins of later date than 750 A. D.

The chapel of the refectory had many features in common with the main church — the marble bases, the vine-leaf capitals, the woodwork. The bases were not in the positions for which they were made, for, though there were two pairs of them similar pieces were not opposite one another, the lines joining them being the diagonals of the square; the slots in them too were so placed that they could not have been used to support screens. Evidently the bases had been used before, either in the same chapel or in the main church which was close at hand. If the chapel formed a part of the earliest foundation it was certainly destroyed and rebuilt; it may, on the other hand, have risen only after the destruction of the first main church and have been built from its ruins. In the latter case it would supply an argument for a very early destruction of the great church, for between two of the stones in the chapel's foundations was found a group of coins mostly of Heraclius, none of them later; they were not a foundation deposit but had been hidden after the chapel was destroyed. Again then, the destruction must have taken place before the Byzantine coinage had given way to the Arab and again it is unlikely, though possible, that this can have been as late as 750 A. D. The chapel then would be of the early VIIIth century at latest and the main church have been in ruins before 700 A. D.

If we take the view that no serious damage was caused to the churches before 750 a simple explanation of our few facts would serve; viz. that the chapel was first built from the ruins of the main church at the end of the VIIIth century, but we have then to make a forced explanation of the Heraclius coins — as that they were found at a later age by some one who thrust them into the wall and then forgot them.

On the whole it seems more probable that the chapel was not built from the ruins of the church but formed part of the early vith century foundation and that it and the great church with it were destroyed at some time during the viith century.

It must be admitted that we can give no precise date either to this first destruction or to the chiselling out of the sculptures which must have preceded it; we can only presume that they were subsequent to the Arab conquest. The second disaster, shown by the cessation of the coins at 750, we may safely connect with the fall of the Omayyad dynasty; it was in 750 that Marwan II fled to Egypt before the Abbasids and his army passed within a few miles of the monastery.

The tomb-church had a different and a simpler history. It was built partly sunk in the ground, ornamented in one uniform and early style, and there is no evidence that it was ever reconstructed. It was probably the first church of the monastery and was early given up to be a tomb for the founder and his successors.

The more important brick buildings show a great similarity of ornament; the gate-posts with chevron and feather pattern were found all over the site (pl. XXXVII); the patterns painted on the wall, the red scallops with leaves between, the interlacing cords and the geometric designs, all appear in many places and all appear to date from the first foundation in the beginning of the vith century.

The paintings in the niches should probably go with them; one of the cells (Saqq., III, pl. VIII, IX) is certainly rather later than the rest and the barbarous paintings of the small domed chamber (pl. XXVI, 1-3) presumably belong to the lest century of the monastery's existence. But the greater number of the pictures, including the large one of the sacrifice of Isaac and the attractive head from the same room (Saqq., III, pl. XI, 4) must date from the first foundation. Two of the pictures had been restored, but in the most rude manner; there were no painters, it appears, among the resident brethren at the time.

The court of octagons too, with its magazines, must date from the same early period but the tanks were reconstructed.

The history of the building was then, we suppose, somewhat as follows. The great church, most of the larger rooms and the rows of cells were built in the first half of the vith century; the church had good foundations of stone; the columns and bases were of Proconnesian marble and probably imported ready-made but most of the capitals were of limestone and carved on the spot. Inside and out the church was adorned with a fine frieze of curved tendrils, finely drawn and boldly carved. The stone carving was painted in red and blue on a yellow background and in the apse were mosaics. The roofs was a barrel-vault of wood but at the east end were semi-domes of masonry.

For a century and a half the monks may have enjoyed a comparatively peaceful time and some expansion of buildings and some repairs must have taken place, but these are not easy to identify. Some of the pictures, as that of the row of saints in the domed cell first found (Saqq., II, pl. XLIV) appear indeed somewhat later in style than the others, but in one case only, that of a cell near the abbot's room (III, pl. IX, X) is there evidence from the brickwork that the cell was an addition to the original design. A few pieces of stone, including two pillars (pl. XXXVII, 1 and XXXVIII, 3) may date from the same period. Then at some time in the latter half of the VIIth century persecution began; first the sculptures representing living creatures had to be excised or hidden; then the monastery must have been sacked and the churches thoroughly destroyed. They cannot have lain in ruins long but when they were rebuilt the great church was shortened and its floor raised. Much was saved from the ruins and utilised in the new fabric but new stone was needed as well and this was largely obtained from a temple of Nectanebo, the site of which is not known but cannot be far distant. The import trade in marble from Constantinople had ceased after the Arab invasion and as most of the old pillars had been broken new ones were made of limestone and painted.

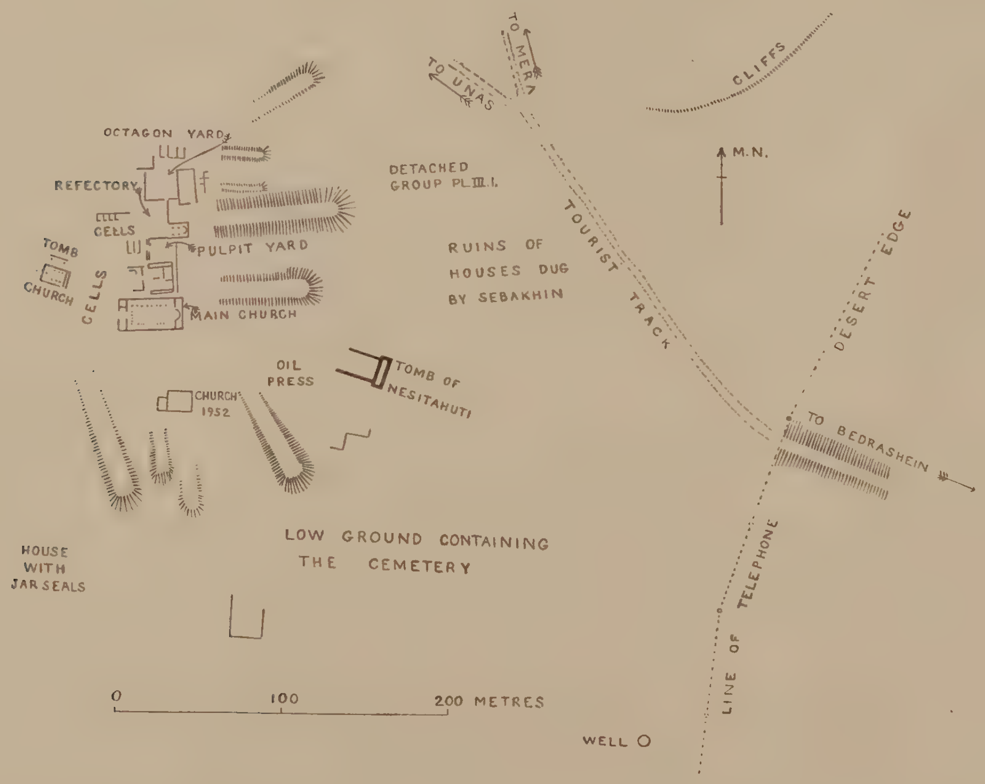
The new arches were made with a simple ovolo profile in place of the old band of curved tendrils; paintings too probably took the place of mosaics but there were still stained glass windows in the wall above; the new roof doubtless followed the design of the old.

At the same time the chapel of the refectory was rebuilt and the screen in the large room north of the abbot's (n° 1706, Saqq., III, pl. VII) constructed, mostly from earlier material but with one new block (III, pl. XXXIII, 3).

This second church stood untouched for about half a century, but in the disaster of 750 A. D. it was again seriously damaged. Some attempt was made to rebuild it or to hold it up and the thick masonry piers of which we found traces may be the remains of these last efforts.

But the community was dwindling away; some of the buildings were deserted and had drifted up with sand; when the cattle were brought home at night they were tethered above the ruined cells. Soon after 850 A. D. the end must have come.

It is a pleasure to acknowledge the aid I have received from various sides in compiling this report. Mr. Bennett of the Survey Department made for me a network of a few points on which the general map was hung. Mr. Fitzroy Darke gave help in surveying and has redrawn most of the plans. Mr. J. G. Milne worked out the coins, Dr. Codrington and Mr. Grueber's staff at the British Museum aiding him to identify those of Arab mints. Dr. Pruefer kindly looked over with me the Arab weights and corrected several readings. Last, but by no means least I cite the help given by my wife who has made the coloured plates and drawn most of the blocks from the southern church.


TO MERA
TO UNAS
CLIFFS
OCTAGON YARD
REFECTORY
DETACHED GROUP PL.III.1.
M.N.
CELLS
TOMB
PULPIT YARD
RUINS OF HOUSES DUG BY SEBAKHIN
TOURIST TRACK
DESERT EDGE
CHURCH
CELLS
MAIN CHURCH
OIL PRESS
TOMB OF NESITAHUTI
CHURCH 1952
TO BEDRASHEIN
LOW GROUND CONTAINING THE CEMETERY
HOUSE WITH JAR SEALS
LINE OF TELEPHONE
0
100
200 METRES
WELL

This sketch-map shows the site of the monastery at the end of the embankment on which is the road from Mitrahineh and Bedrashein, also the position of the main buildings and the larger banks of rubbish.

J. E. Q.

EXCAVATIONS AT SAQQARA.

1908-9, 1909-10.

MONASTERY OF APA JEREMIAS.

Two winters work, (1908-9 and 1909-10) in the monastery have gone to the making of this report. Three seasons and part of a fourth have been devoted to the site and we have now decided to leave it. Not that it is exhausted : the area, village or monastery, containing Coptic remains, is still considerable, but a great part of it has already been dug by the sebakhin and in it no portable antiquities will be left, so that little could be hoped from further excavation but some not very important additions to the plan. The harvest of objects each year after the first has been a diminishing one and we can with some certainty predict what a fourth year would yield — a few carved blocks and capitals of types already well known, lintels of doors and epitaphs, each with a wellworn formula. It is indeed possible that the great prize of the site, some cache of manuscripts or church-lamps, has escaped us and still lies buried, but the chances are against this; the greater part of the monastery has been dug, and what remains of it and of its village must now be left to the sebakhin whose industry cannot be stopped or abated but only directed into channels, and who will do less damage here than in any other spot in Saqqara where the manure they seek is still to be found, such as the brick buildings connected with the Greek Serapeum, the Old Empire town at Mastabat el Faraun or the tombs of unknown date that overhang the village.

The greater part of the results that the site is likely to yield are then already before us in the plates of this report and the two preceding it. On the ground much of interest is still to be seen but the lower-lying parts are drifting up already with sand and the walls, deprived of the support of the surrounding earth, are collapsing one by one; such carved stones as have been left are weathering rapidly; noone can doubt that it was right to move all the better ones to the museum, though they would for a few years have been more picturesque and instructive if left where they were found.

A glance at the plan and at one of the general views will shew the character and extent of the buildings uncovered. On an area 200 metres each way the slope of the hill is covered by a confused mass of cells and long galleries of unbaked brick, the walls of which stand at varying heights reaching up to nearly four metres; at many points one can see that the chambers were roofed with barrel-arches; occasionally there is proof that some buildings stood two storeys high. There was probably an enclosure wall surrounding the whole monastery, but it was not a massive one, not very much of it has been preserved and it does not readily catch the eye.

Among this confusion of brickwork certain more pretentious structures in stone are prominent; four of them are churches, one may have been the refectory, another the hospital.

Two large paved areas which show as white patches when one looks down upon the site from the west, were not roofed buildings at all but open courts.

In the churches the walls had nearly disappeared but the pavements remained and capitals and curved mouldings had generally been left. The capitals in the main church were of a great variety of types and considerable remains of colour showed that they had once been brightly painted, the vineleaf capitals in red and blue on a yellow ground. All the fine ones were of limestone; only two, and those rather clumsily cut, were of marble. Most of the columns too were of limestone, decorated with figures of saints or with geometric patterns, some painted directly on the stone, some covered first with a layer of plaster. Of the bases several were of marble and these were more elaborate and better carved than those in limestone and were doubtless of earlier date. Curved blocks from the vault of a dome or semidome showed that in two of the churches at any rate the apse was built in stone. The roofs were almost certainly of timber but of them no trace remained. The walls were adorned with paintings. Light was admitted by windows formed of scraps of coloured glass fixed in plaster frames. There were choir-screens of carved and painted wood but nothing resembling the delicate inlays of later ages. In the main church were a few inscriptions, one of which shows that a certain class of worshippers, the fullers, had to stand in a special part of the church.

To the south of two of the churches there was a water supply for the faithful; at one time it consisted of a tank with metal tubes through which the water was sucked up, at another it was provided from a tap and chained cups. In the same quarter were stables and bars of wood fixed in the walls to tie up the donkeys of those who came from a distance.

Of the brick structures the most important and the best preserved were the monks' cells. They were built in rows facing the south. Each monk had two rooms at least, a living room provided with a niche in the east side to serve as an oratory, a series of cupboards round the walls and two shafts in the thickness of the north wall to let in fresh air — and also, opening out from this, a smaller room, used perhaps as a store. The door of the main cell opened into a little courtyard in which was a stone stair leading up to the roof, or perhaps to a bedroom on the roof; we never got a roof well enough preserved for this point to be cleared up. On the plastered walls of the cells were a certain number of graffiti, generally prayers for the writer; sometimes there had also been some decoration in large floral patterns. The rounded niches had nearly always contained a painting; one was whitewashed only; on the south side of the painting was a little shelf for a lamp (2 examples); in the cupboard below a bronze vessel was once found. In the floor there was sometimes a plastered shaft of no great depth (2 m.) or a sort of chest or trough of brickwork rose above the floor. Light seems to have been admitted by the door but there may have been also a very small window in the south wall high up. The best preserved example of the inner room had windows with sloping sills in the side wall.

Another distinct class of brick structures was formed by the long barrel-roofed chambers we have called magazines. Some surely were; one was a winecellar by the great quantity of jars found in it, but two of these long chambers were decorated with elaborate paintings on plaster, not only on the end walls but on the sides and seem singularly well finished for grainstores. Another was used as a cowbyre; the tie-bars in stone frames remain in the walls, but these date from a late period when the country was in disorder, the monastery was decaying and the cattle had to be brought for safety into the interior of the building.

Many of the small rooms, especially those on the outskirts of the site, some of them outside the monastery proper, showed by the small objects found in them that they had been living and work rooms; perhaps they did not belong to monks but to the families of dependents of whom there must have been a whole village. But of the destination of many chambers nothing can be said.

One large room we have called the hospital; it had a very elaborate gateway on the side of which was an inscription commemorating a «father of the hospital»; in the east wall were two niches and before one of these three crosses cut in the floor; sunk below the pavement was a huge earthenware jar 5 feet high.

A large open court to the west of this had its floor covered with shallow tanks, perhaps intended for the measurement of heaps of grain. To the south was a large room which may have been the refectory and south of this again an open court containing a pulpit and a kiosque with a marble basin below.

A few metres south and east of the area shown in the plan was the oil-press, with two of the nether stones still in place, and in the next room to the north the remains of two mills that had been turned by oxen. Close to this to the north-east, on high ground overlooking the end of the embankment, was a considerable monument of an earlier age, the tomb temple of Nesitahuti; the Copts had used it as a quarry and, when it was exhausted, had levelled down the banks of chip and spread their own buildings over the site.

Another group of pagan monuments were discovered below one of the churches, the small one near the south boundary wall; two hundred inscribed blocks, most of them from XIX Dynasty tombs, had been built into its foundations. In the following pages a more detailed account is given of the features of the monastery thus briefly described.

COURT OF OCTAGONS (PLATES IV-VII).

This was a large open court, 25 metres long from north to south, with a verandah at the north end. The floor was covered with shallow octagonal tanks, about 15 cent. deep, the sides of which were formed of a single course of limestone slabs, the floors of plaster supported on a foundation of red brick. Flagged paths ran between the rows of tanks. The plaster floors were not unbroken; in the middle of several of them an earthenware cup had been embedded, and at one spot the slab separating two tanks had been removed, and in its place had been set a large bowl in which oil or something similar had been burnt. In the middle of the yard is a large trough, made from an architrave of Thothmes IV, and near it a low mud platform and a stand for water jars. Along the north wall and part of the west runs a mud bench plastered white; above it, protected by the roof of the verandah, were paintings — large figures of saints — of which the merest traces remain. At the end of the bench a kind of armchair of brick had been formed, and on the other side of the magazine doors stood a chair of stone. Near the first chair but inside the magazine a stone stool was found, with the inscription «Kosmas the steward». The doors of the magazines are placed close together, evidently to facilitate the control of in and out goings by men seated in these two chairs. In the end of the wall separating the two magazines is a small niche like those made to hold lamps : this one, however, had not been so used, for the plaster in it is quite white. Before the two doors is a space bounded by a low wall of stone. Two well made stone stairs lead out of this court to a higher level — probably to a second storey. The main entrance must have been from the N. E., where is another, but smaller, open yard. But the octagonal basins were not those first used; just below their level there remain at the north end several shallow circular trays of plaster, one of them carefully filled in at a later date with blocks of stone. These must have served the same purpose as the octagons, whatever it may have been. The most obvious explanation is that they were used for temporary storage of the grain paid in as rent, before it was measured and stored in the magazines. These magazines (1763 and 1764) were roofed with barrel arches of crude brick. The wall between the two does not support the arches, which stand on separate walls of their own, or may be considered as starting from the ground. The western room had no floor, and the walls were coated with mud plaster only; it contained a few seals from wine jars, and the stone stool already mentioned. The eastern room was much more carefully finished. The floor was made of a mixture of plaster and crushed pottery, still in remarkably perfect condition; the walls were whitewashed and painted at the north end with an elaborate scene of a row of Egyptian saints, along the east wall by a series of large medallions of rougher execution (pl. VII, 2). On the plaster were a few graffiti in Coptic, and the curious cryptogram of plate VII, 3 (Inscription n° 331). The excellent floor of this magazine would be most suitable for a grain-store, but it must be granted that the paintings agree very ill with this attribution.

REFECTÒRY (?) (PLATES VIII-XII).

This was a large oblong room with mud-brick walls, a good stone floor, and three rows of rather slight limestone columns; of the roof nothing remained; it possibly consisted of a lot of small domes, but was more probably of wood, flat, and rather low : the columns were about 2 m. 95 cent. long, their bases 0 m. 18 cent. high, the capitals about 0 m. 40 cent. This gives a total of 3 m. 53 cent., and with imposts and joists added, we should not have more than 4 metres. This is rather low for a room 22 m. long, but by no means impossibly so.

The north wall is the best preserved (pl. X); in it the sills of 6 windows remained, and between two of them a large part of an interesting painting of the sacrifice of Isaac : a hollow buttress had been built in front of this, probably to conceal and preserve it at some time when an order had gone out from a Muslim governor for the destruction of pictures.

The west wall had entirely disappeared, destroyed in modern times, it seems, in the search for tombs of an earlier date under the monastery.

On the south wall some plaster remains (pl. IX, 1); pilasters of brick flank the main door; before them are bases of limestone, one still bearing a few signs from an Egyptian inscription, perhaps from the Nectanebo temple.

The east wall still reaches from the north door nearly to the chapel (pl. IX, 2). At the north end is the reveal of the door, then a white plastered wall, another door, a low bench of stone, 2 metres long, then a tank like a baptismal font. After this comes a bench (marked black in the plan), 20 cent. higher, carelessly built of a mixture of stone and brick; south of this was another low bench, formed of a single stone from the roof of a pagan temple, but bearing a Coptic text incised over the original decoration of stars (15 on plan). Then come two more doors and the chapel. This was separated from the larger building by a wooden screen, of which one piece still stood (pl. IX, 2); it was part of the door, as the iron hinges showed.

The floor was nearly complete, and was interesting because of the numerous inscribed slabs contained in it; each of these bore, more or less deeply hollowed out, the prints of a pair of feet; they were always so placed that the monk standing in the footmarks faced east towards the chapel. The footprints are sometimes but slightly worn; only the marks of the heel, the great toe and the ball of the foot are distinguishable; it would seem that the man had really made the prints by taking care to stand every day exactly in the same spot; but in other cases (pl. XI, 4) the print is so deep that it must have been carefully ground out. Above most of these footmarks are Coptic inscriptions; they are short, and consist of a name standing alone or prefixed by a short invocation or prayer; the prayers seem generally to be for living people, but one (n° 16 in plan) commemorates a woman who is dead. There seem to be no graves below the floor; we dug under several of the stones with negative results; specially noticeable was the fact that under the large stone (n° 18) 2 m. 50 cent. long, which looked exactly like a flat gravestone, it is certain no body ever lay; the sand below it was quite clean. Yet just below the inscription there is a large and deep depression worn in this stone, not at all like the footprints on the smaller slabs; it would seem that people used to kneel here, or that they kissed the stone. The inscription on it (n° 190) does not mention the death of the archimandrite or of either of the two brethren for whom prayer is made.

Here follows a list of the inscribed slabs, with reference to Sir Herbert Thompson's description :

Slab.	Inscription N°.	Name.
6	193	Philotheos.
7	200	Paule.
8	194	Sampa the deacon.
9	197	George the eunuch.
10	195	Sampa and Shamoun the deacons.
15	192	George, father of the refectory.
16	201	Nonna.
17	191	Apakyre the lector.
18	190	Nishtroou the archimandrite.
19	198	Little Amoun.
B	188	This is where Jeremias prayed for the whole world.
A and C.	189	Phib of the refectory.
D.	199	Apaham.

N^os 11-14, not marked on the plan, are slabs close to n° 10 to east and south, and bear the names Enoch, Paule, (?) , and little Apollo the lector.

Four of the columns do not rise from small or sunk bases like the rest, but are built round with low benches about 20 cent. high (pl. IX, 2). On one of these, opposite inscription n° 10, are two shallow square holes, and at 1 m. 50 cent. further east, another stone rises above the floor in which are two more of these holes made for wooden uprights; it would seem that a reading desk or pulpit stood here. Close to it, on the north, is a circular cake of mud about 50 cent. in diameter and a few centimetres thick, much stained with oil or incense and adhering firmly to the pavement; on this a broken drum of a column still stands. It was probably the support of a censer or lamp. Such work must date from the last and poorest days of the monastery. A similar cake of clay is on the pavement in front of the wooden screen.

In another column base, the one in contact with the long inscribed stone n° 18, are two holes 10 cent. in diameter which must mark the position of another pulpit or seat of a dignitary. In the southern part of the easternmost of the three rows of columns, it will be noticed that there are two extra bases : one of these is (pl. IX, 1) a New Empire capital inverted. In this part there was a very rough and late N. and S. wall, hanging 20 cent. above the pavement, built then after the chapel (1777) was destroyed. With this wall may be connected another feature difficult to explain, the two semi-circular lines cut on the pavement; they may mark out the position of the apse of a new chapel built in the latest times.

Lastly the quartzite stela of Amenhotep must be mentioned (pl. LXXXIV) : it formed the top step of the stair leading to the door in the north-east corner, and lay with its inscribed face upwards.

CHAPEL OF THE REFECTORY (PLAN IN PL. I, VIEWS IN PL. IX).

This was a small chapel about 8 metres square, separated from the refectory by a carved wooden screen of which a small piece remained standing. The roof was supported by 4 limestone columns on marble bases, and bearing fine vineleaf capitals. At the east end was an apse. As can be seen on plate IX, the walls have nearly disappeared, but their footings remain, and the chief lines of the plan are obvious.

There are signs of reconstruction. While the squat bases of columns and of the doorjambs in the screen are of marble, the doorjambs themselves were of limestone, finely carved in the common pattern of chevrons above and feathers below (pl. XXXVII, 2, 3). The marble bases are in two pairs, but the pairs are on the diagonals, not opposite one another. Two bases (N. W. and S. E.) are slotted to grip a wooden screen, but one slot now faces east, the other north; their use dates from a time when the bases were in another position.

Three vineleaf capitals were found; a fourth was of another type (pl. XXXIV, 5). It bore on the top the letter K, presumably as a number, so was probably made for a larger church. In the sand were some fragments of a wooden screen, closely similar to that in plate LVI, with the same pattern of meanders and flowers in hexagons (but with small differences; the hexagons are elongated etc.). A few turned pieces of wood from mushrabiyeh work of stout simple form, as in plate LIV, 2, (top line, n° 6) were among them.

The east end was badly destroyed, but the curve of the apse and the straight outer wall were clearly seen. A foundation stone of granite with an inscription of Rameses II (pl. LXXXVI, 4) remains in place at the S.E. corner. In the south wall, three blocks west of this corner stone, was a group of 14 coins, most of them of Heraclius. This points to the chapel having been destroyed not long after the Arab invasion. Outside the chapel to the east — at a higher level than the floor — was a Coptic grave.

PULPIT COURT (PLATES XIII-XIV).

This was paved with stone, but stone that had been exposed for a long time to the weather, and was much worn and pitted, quite unlike the smooth slabs of the refectory floor. This fact, the kiosque in the middle, and the absence of columns, show that this was an open court, not a covered hall. Five doors, two of them blocked in later times, besides the open passage at the south-east, led into it. In the middle of the court was the kiosque (pl. XV), with four granite pillars 1 m. 65 cent. high, and limestone capitals; in the centre of it was a short column with a cavity in the top which would fit a marble basin like that found a year before and shown in the last report (Saq. III, pl. XLIII, 1). Part of a low parapet of stone remains on the east side, and similar screens probably once existed to north and west; access to the basin was then from the south side. Its use was presumably for ablution.

Against the north wall of the court stood a pulpit (pl. XIV) built of limestone and of a pink mortar made of plaster and crushed pottery. It is 2 m. 22 cent. high. It is evidently not complete; the two capitals must have been tied together as well as to the back of the pulpit, but of these ties, which may well have been of wood, no trace remained.

On the left arm of the chair is a well engraved text «Paiom the lector», and above the shell-ornament on the back are the names of the Holy Trinity, well incised, but on the sides of the pulpit there are also careless graffiti of the names of monks, and on the back is a monogram (nearly as pl. XLVI, 3). The position of this pulpit gives a little light on the habits of the monks: they must have sat in this open court in the evenings, for during the day it would be difficult for the lector to read in a position so exposed to the sun. But the main interest of this monument is in the fact that it is so obviously the origin of the Arabic mimbar.

The east wall was of unbaked brick above, with red brick foundations, and in it were two stone gateways, both blocked later. The southern wall was formed by a heavy sloping buttress, of stone below and brick above, which had been added to the north wall of three rooms, one of them the bakery of the main church. In the south-east corner an open paved passage led to the east end of the church. These walls were once plastered and painted red. At the south-west corner of the court, a door, flanked by fine columns of the usual type with chevrons above, feather pattern below, led into an important waiting room (705).

The west wall was more difficult to interpret; it is double, and the east half with the connecting cross pieces was built after the west half. This last had been plastered and painted a dark red, and the plaster remains under the abutting walls. Both are of mud-brick, but they are broken in the middle by the chapel or shrine which opens out of the magazine to the west, and this shrine is built of red brick. Inside it is plastered and painted with a poor geometrical pattern: outside the wall is plastered and false pointed; it projects into the pulpit yard, and before it are two short pillars (Inscriptions on them 220, 343 and 344 *a.*) the base of a stoup (?) and a capital (pl. XVI, 2). There must have been a shelter here, but for what purpose is not obvious. In the north-west corner a short cross wall cut off from the court a small room along two sides of which ran a low bench. The walls above had been painted, that on the north with a S^{t} Theodore on horseback, well enough drawn in the style of the better oratories, but where the plaster had fallen away and been restored, the horse's head had been daubed in with red lines in the roughest and most careless manner.

On the capital at the end of the cross wall were graffiti, on the shaft another (Inscr. 344 *b, c, d*) and in the wall was a re-used inscribed block (Inscr. n° 219).

In the pavement several decorated blocks that had once formed part of a frieze (pl. XVI, 3, 4) were re-used, the deeper inequalities of the stone being smoothed with a coat of plaster. There were also a series of gravestones, several of them dated to years ranging from 695 A. D. to 831 A. D. All were oriented in the same way with the top of the stone to the east. Were they gravestones in place, or had they been brought in from the cemetery outside the wall? Some excavations were made below the pavement in order to decide this point, and six bodies, poorly preserved but quite recognisable as Coptic, were found, but when they were plotted on the plan, only one of them fell exactly below an inscribed paving stone (B).

The remains of an earlier pavement of plaster 30 cent. below the surface, and in part of the yard a third pavement lower still, appeared in the excavations, and these earlier floors had been broken through to make the graves. There can therefore be no doubt that some bodies were interred here after the monastery was built, and before it was deserted, that, in fact, burials were sometimes permitted inside the precincts. If this be granted, it is possible that these inscribed slabs were the gravestones of the bodies found, but it is also possible that they were simply memorial stones, and that the interments below have nothing to do with them. In favour of this latter view several facts are to be noted; the inscribed slabs are not generally long enough to cover a grave; they are of the same size as the ordinary oblong flags of the pavement, and to fit them the inscription is sometimes crowded towards the bottom; further three of the stones are laid with their lengths north and south, so that they would lie across the body, if there were one below.

SLAB.	INSCRIPTION NO.	NAME.	DATE.
A.	210	Isaac	781 A. D.
B.	209	Adam	695
C.	208	Apollo	741
D. (before refectory door).	213	Onnophris	772
E.	212	—	747 or 752
F.	211	Is unfinished	—
G.	204	Paese	754
H.	203	Phoebammon	775
I.		Much worn, 13 lines, no date.	
J.	206	Abraham	—
K. (next to F).	202	Apollo the archimandrite.	818
L.	205	Mena	831-849
M.	207	—	—
N.	Illegible	—	—

FOURTH OR SOUTHERN CHURCH (PLATES I, XIX).

This is the church at the south of the monastery near the boundary wall, 1952 on the plan. As is seen in plate XIX, it was almost destroyed to the floor level; a few capitals, broken columns and bases were almost all that remained. But of the foundations a considerable part was untouched, and nearly every block found was inscribed. This church was evidently built from the wreckage of the ancient tombs close by : when a block was used above the ground level and might be seen, the pagan inscriptions were generally dressed down, but in the foundations this was not necessary. Nearly 200 inscriptions and scenes, a few of them of considerable value, were dug out from what remained of these foundations. One or two were from mastabas, a few from a temple of Nectanebo, but far the greater number from tombs of the New Empire. Of these the drawings in plates LXX-LXXXII form a catalogue.

Of the church itself, the ground plan could be seen. There was an apse, though but one stone from its foundations remained to prove it, a nave, aisles and a returned aisle. The narthex, of which even the pavement had disappeared, was large in proportion to the church. Two of the columns were of marble, both of them tapering shafts with a necking and a base ring, but of different dimensions, one 2 m. 29 cent., the other 3 m. 68 cent. long. The shorter shaft had the more rapid taper, the circumference at the two ends, inside the necking, being 1 m. 20 cent. and 1 m. 44 cent., and in the larger column 1 m. 30 cent. and 1 m. 45 cent.

The bases were mostly of limestone and of simple form, but one, of marble, brought doubtless from the large church, being much too high for its position, had been sunk till its top was at the floor level.

Of the capitals, two were of the vineleaf pattern, four of a simplified floral type (pl. XXXV, 6), and two of the form with acanthus below and palm frond above (as pl. XXXV, 4). Fragments of the arch mouldings from above the columns are of a simple profile, an ovolo.

The limestone columns had been plastered and painted; on one the curtain pattern could be seen below, and above it rosettes inside circles, with dots in the interspaces.

The doorjambs were of the ordinary pattern, with chevron and feather ornament. Considerable portions of a wooden door, probably forming part of the screen between altar and nave, were found scattered in this church. They are shown fitted together in pl. LVI, 1.

THE WEST CHURCH (PLATES XVII-XVIII).

This church had been quarried away in the same manner and to the same extent as the others. In this, as in the other three, all the well-squared stones of the walls had disappeared, but the columns, the capitals, the carved mouldings and the thin slabs of the pavement had been left.

The position and the plan(1) of the edifice show that it served a special purpose. It was almost subterranean. Coptic buildings close to it to the north overhung it; so much so that their floors (pl. XVIII) were level with its capitals. They may indeed be of later date but on all the three other sides earlier buildings remain at a higher level than the church floor. On the west the drum of a column and some rough building in large stones stand nearly 2 metres higher, and below them an Old Empire mastaba of brick rises undisturbed close to the church wall; on this side, clearly, the builders cut into the hill.

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(1) There is an error in the plan of this church (pl. XVII); the blocks of red brick marked B were by me taken for buttresses; the mistake was immediately pointed out by Mr. Somers Clarke when I showed him the building; they are no doubt only parts of the inside of the wall, which was built of a thin facing of stone with a core of brick and rubbish of various kinds. Further, one of the supposed buttresses, that in the middle of the west side, should not come quite up to the line of the pavement but leave a space for the thin facing of stone.

On the south, massive walls of crude brick of undetermined date but certainly older than Coptic, rise 3 metres above the level of the church, and on the east side one of the chambers with barrel roof of brick, though singularly like the Coptic constructions in appearance, showed by the quantity and style of the pottery that it contained that it was of old Egyptian times.

The church must then have been built in a pit made for the purpose; the difficulty is to see where the stair or stairs which gave access to it from the main level of the monastery were placed. There is room for one at the south-east corner, and at the south-west there may possibly have been one too.

Another contrast to the other churches is seen in the uniformity of style in all the ornaments preserved. The capitals are almost duplicates of each other (pl. XXXIV, 1, 2) while in the other churches, especially the great one, there is a singular variety of types.

Yet the building has been altered. At the east end the stone piers of L-shaped section, which must have supported the arch of triumph, are united by a wall of red brick covered by a thick layer of plaster, on which the impress of large slabs of marble is plainly visible; part of one of the slabs, 4 cent. thick, remains indeed below, and one of the bronze nails which held it in place is still fixed in the wall.

On the other (east) side of the wall is the same appearance; we are in a cell, all the three remaining walls of which were lined with marble : the floor was covered in the same way. The fourth side, the outer wall, has disappeared, but there is no evidence of a door there, and no trace of a road or a room into which a door might have opened. It appears that a marble-lined cell stood in the place where we should expect to find the altar. A similar room, marble-lined and doorless, adjoins this, and takes the place of the prothesis to the north. Round two sides of the church other similar structures stood. One of them is well preserved. It consists of an oblong box of brickwork, 5 metres long by 2 metres wide, the walls 1 metre high; they are laid directly on the pavement, without any foundations; three of them are of the thickness of a whole brick, but the fourth is only of half a brick, and must have leaned against the church wall; this is quite clear, though no stone of the church wall is left; the mortar on the inner side of the thin wall has been smoothed and pointed; on the outer side it is untouched by the trowel, and lies with the rounded forms it assumed when laid in a semi-liquid state.

On the outside, the walls of this box-like cell are covered with plaster which shows the impress of large slabs of marble, while inside they are rough cast, and were not intended to be seen. Inside, on the pavement, a row of stone blocks are laid at intervals of about 60 cent., and upon these we found, still in place, two boards, each the length of a man, one of them cut roughly to the shape of a human body; the head end was east. These boards are well known as cheap substitutes for coffins in both Christian and earlier times.

This was evidently a tomb, and must once have contained 4 bodies: it had been originally intended for two only, and had been enlarged; there is a straight joint halfway down the south side and on the floor across the middle can still be seen traces of the former end wall.

There are less considerable, but quite recognisable, remains of three more such tombs along the north side, and of two along the west. The two cells at the east end were doubtless made for a like purpose, and the one which occupies the site of the altar must have been built for some one of great importance, in all probability for Jeremias himself (It is tempting to see in the second cell to the north the tomb of the often mentioned Enoch, if indeed, as I cannot but think, notwithstanding the authority of Mr. Crum and Sir Herbert Thompson, there was an Enoch, a colleague or successor of Jeremias, as well as the Biblical patriarch).

If the church were built expressly to be the tomb of the founder, we can understand why it was sunk so deep into the ground. But it makes the impression of being rather an ordinary church adapted to use as a tomb; the brick wall between the piers looks like an afterthought; the tomb walls have no foundations, but are laid directly on the floor of the church.

More capitals were found than the plan requires. There were four well preserved acanthus capitals, two of them shown in pl. XXXIV, 1, 2, parts of three, possibly four, others like these but badly broken, two of the acanthus and palm-frond pattern (as pl. XXXV, 4), and one of a simpler type like pl. XXXV, 6, yet even rougher and probably unfinished.

Seven bases are shown on the plan, and two more might be added at the west end, for we know that columns and not piers were placed at the two west corners; they had disappeared, but the small wooden wedges with which one of them had been levelled, remained in place. Nine capitals then would be required, and we found ten; the simple capital had probably fallen in from the building on the north. The fragments of columns, when added together, gave a total sufficient for 6 columns in addition to those found standing; very little had been then carried away. Nine single false pilaster capitals and four double ones were found, all of the same character of ornament as the capitals.

The 6 bases of the north and south rows are simple square dies; the lower end of the column with its base moulding is carved from the same block. There were also three bases of the ordinary type (visible in the photograph), two of which probably supported the corner columns at the west end.

Of wood very few pieces, and those badly decayed were left; they are shown in pl. LVI, 2. An old Egyptian tomb-shaft was found beneath one of the columns of the south aisle. The column rests on a stone beam which bridges the shaft, and this is supported by two heavy baulks of timber held up again in the middle by two struts which rest against the two sides of the shaft. Wooden wedges had been driven in between the baulks, and the stone block; but all had been of no avail; the block had split, and even from the base of the column above it a large flake had been sheared. The shaft had evidently been found by the workmen when they were digging the foundations; it was impracticable to lay out the whole structure afresh, so some care had to be taken to prevent the beam from collapsing and bringing down with it the column, and possibly a good deal of the church. Uneasiness seems to have been felt as to whether the precautions were adequate; the ancient shaft had been repaired and covered with a flagstone so that the beams could be examined at intervals.

On the shafts of the columns some early graffiti were found recording the visits of Muslims, and one of these (pl. LXXXVIII, 1) is dated to 960 A. D. By this time, then, the monastery was probably deserted, but not in ruins; the roof of this church was certainly standing.

The area to the south of the church had been more thoroughly devastated than most in the monastery, but the foundation of a long building of some importance remained, and in the debris were some fragments of rather dark bluish marble, including one from a column with spiral flutings.

Between this ruined building and the tomb-church was a barrel-vaulted chamber containing several disturbed burials, recognisable as Coptic by the masses of flax above the head and feet. This building is on the same level as the church and like it had been built underground, as was apparent from the presence of the massive earlier brickwork on each side of it. To the east are two other barrel vaults (1825 and 1827) evidently anterior to the church; in one of them was a wooden Osiris 30 cent. long, and a lot of late Egyptian pottery of the types shown in pl. LXXXVII, 3.

WATER TANKS.

The main church had been dug out the year before, but the porch to the south was now further cleared and yielded the remains of a somewhat elaborate water supply, a tank with earthenware pipes. This is at the S. W. corner, but it was rendered more intelligible by another tank just south of the east end of the church.

Of this a view is shown in plate XXX and a plan and sections in plate XXIX. The tank is built of red brick and lined with a thick rendering of plaster. It is divided into two parts : into the smaller one to the north a flight of steps leads : to the larger there was no access on the side of the church, but the wall, the upper part of which is here made of stone, is pierced by a series of sloping holes; these must have once contained bronze tubes provided with flanges and mouthpieces at the upper end, and fixed in with plaster; the sinkings for the flanges and the marks of the nails by which they were attached are well preserved. The same system of tubes for sucking up the water may be seen in mosques and fountains at the present day. At each end of the row of mouthpieces is a stone upright, with a slot cut to hold a horizontal beam. This would be useful to prevent the water being taken at unauthorised times. It would have to be fastened in place by a chain, and with this purpose the small niche at the left end may be connected. A stout bronze peg is still fixed inside it. The large tank is divided into two very unequal parts by a low wall somewhat skew to the main lines of the building : a hole is pierced through it low down at the north end. Perhaps the object of this was to keep the water near the suction tubes undisturbed by the stirring up of mud which must have taken place in the main division every time when the level was low and a skin of water was poured in.

In the floor of the eastern division a small circular depression, like a handbasin, has been made in the plaster floor; it would be useful when the tank was cleaned out. The internal corners are carefully rounded with the same intention to facilitate cleansing, and in the east wall is a step to help the cleaners in and out.

In the south wall are fixed two stone gutters widening outside into square troughs; into these the skins or jars brought up on camel-back were emptied. A rude sieve, with holes 1 cent. or more in diameter, at the exit from the trough, was intended to stop leaves and twigs. Trough, gutter and sieve are all made from one block of stone.

The halting-place of the camels is still clearly marked by a bed of fouled sand, stained and trampled.

The whole structure had been covered by a vault of brick, and on the north end wall of this was a painting; five figures could be distinguished in it, and flowers behind them. Above them were the names (Inscription n° 346) «Papa John, the prior», «Apa Victor» and «Mena (?) the steward», who must have been the leading officials when this building was erected.

The object of the larger part of the tank was clearly to afford refreshment to worshippers after service in the main church; the use of the smaller part, with the steps leading down to it, is not quite so clear. While it was intended to hold water, for it is well lined with rendering like the other, there is no obvious way of filling it : there is no pipe piercing the partition wall, and the levels show that it could not be filled by the overflow from the southern half. It would seem that it was intended only for some occasional use. It is most probably a baptismal font, as its form and dimensions suggest (cf. Lethaby and Swainson, Sancta Sophia, p. 82), but it is strange that the picture above it should have no reference to baptism, and depict only a row of monastery officials. It will be noted from the photograph (pl. XXX) that the wall on the left, marked 1790, is a later addition; this is nothing uncommon; nearly every chamber in the monastery has been more or less altered; the changes are easy to see, but the causes and objects of the changes are seldom clear, and to avoid the tedious piling up of meaningless facts, such details are often not indicated in this account.

The tank which stood at the south-west of the church must once have been closely similar to this, but had been entirely reconstructed. It is now rather like a bath in appearance, well built of red brick and pink cement, oblong in plan with rounded ends. The walls are of very unequal thickness, that to the south being much thinner than the rest : it is in contact with another wall exactly similar to the west wall of the tank already described, containing, that is, a course of stone in which a row of slanting holes have been pierced and fitted with flanged metal tubes; this wall retains a finished plastered surface on the inner side, most of which, but not all, is hidden by the wall of the tank. One of the holes passes clear and a stick can be pushed right through it, but in the others it is stopped by the tank wall.

On the south side another wall had been built to hide this row of holes, now become useless (pl. XXX, 2). The shape of the tank inside is peculiar in that, at the west end, the wall is thickened by a projection like the back and arms of an easy chair, 1 m. 20 cent. long and 0 m. 40 cent. high, with rounded top and sloping ends, an addition which would have some purpose in a bath, but, in a water tank is very mysterious.

The east end is much broken down; here, probably, there were some metal fittings worth removing, for opposite the breach in the wall is the beginning of the singular water-conduit which led from the tank to the pillar shown in plate XXX, 3. The pipe is made of earthenware tubes 38 cent. long and 7 cent. in internal diameter, narrowed at one end to a 4 cent. long nozzle which fits into the wider end of the next tube; they are laid, in defiance of good practice, with the narrow ends pointing against the flow of water. But they were not placed unprotected in the sand; stone troughs about 1 m. 50 cent. long were provided, of such a size as to hold the pipes, the luting of plaster and a single row of bricks laid on edge. Three of these were found in place; one had been removed and built into the parapet of a stair close by. The line of piping leads to the little square structure shown in plate XXX, 3, where it probably ended in a metal tube and tap. The level of the floor of the tank is 10 cent. above the hole in the pillar, the presumed position of the tap, and when the tank was full, the pressure would be quite as high as the earththenware pipes would conveniently support. The pillar stands inside the square kiosque, at the middle of the west side, where it is supported by plastered brick work. At the four corners were pillars, between the drums of which were plates of lead.

A stone parapet, 0 m. 85 cent. high, joined the pillars : on one side this was complete; the top was bevelled, and on the upper surface were nail-holes, still containing iron; they served perhaps to attach chains and metal cups.

A third tank stood to the east of the church on the right (N.) side of the way, but here the walls have been much more destroyed, and stand but 0 m. 40 cent. above the tank floor (View in pl. XXVII, 1). It was approached by stone steps and could be emptied by a metal pipe which led into the drain shown in the photograph : it was provided, like the other two, with a row of tubes for sucking up the water, as a part of one of the stones cut with sloping grooves to hold the tubes was found close by.

A cistern of quite another pattern, a circular basin of limestone with a floor of plastered brick, adjoined this on the west : it was perhaps not intended to hold water.

BRICK BUILDINGS.

Having now described all the larger buildings of the monastery, we must go through the smaller ones, the cells, magazines and chambers of undetermined uses. It will be convenient to take them in groups according to their position, and to go round the plan, beginning with the south and passing from west to north and then east (pl. I).

SOUTH-EAST OF THE MAIN CHURCH.

This approach to the church was blocked in the later days of the monanastery, as is shown in plate I of vol. III. In the earlier way was a gate, the two stone jambs of which still stood. On one of them, that to the left, was a cross in a wreath, and above and below it was an inscription (n° 232), containing a list of the office-bearers at the time the gate was built.

The third tank is at an elbow in the approach to the church; on the right are a series of late and very ill-built huts to which we must return after going round the site; on the left are three chambers, built at one time with their front walls flush with the east end of the fourth church (1952).

1793. B. The stone capitals and bases of the mudbrick pilasters which flanked the door were still in place (pl. XXVII, I), and it seems that the bases were some 40 cent. above the ground level. A granite water-channel with a spoon-shaped end, found in the filling, came surely from the neighbouring tank. The lintel of limestone, 1 m. 30 cent. long, bore three crosses in circles, and between them the regular invocation (inscr. 233).

1793 A. Contained a quern (pl. XXVII, 1), the upper stone of which is of a porous volcanic ash, the nether one of red granite, also a vineleaf capital with vertical slot.

1950. A large room, divided later on into two (pl. XXVII, 3). In the northern half was a curious piece of decoration; two square patches of the wall had been covered with mud plaster, and ornamented while still wet, with coloured imprints from a human hand, arranged in columns alternately red and white (pl. XXVII, 4).

Close to the wall of this room, but at a high level, was a limestone mortar, singularly ornamented; perhaps a capital hollowed out for a new use; in the photograph it is seen perched on the wall (v. also pl. XXXII, 3).

The walls are preserved to the exceptional height of 3 m. 60 cent. : the pavement is rough, partly of small stone, partly of brick; one piece was inscribed «Victor the deuterarius» (inscr. n° 273). In each half of the chamber was a capital, the northern one of the simple, heavy type of plate XXXV, 3, the southern one in marble (pl. XXXV, 1), showing a cross in relief surrounded by a wreath : its column, 3 m. 26 cent. long, was preserved, and the base was in position, sunk a metre deep in the floor. Two earthenware jars, used for corn (صومعه) and made of a clay specially prepared to resist mice, were also sunk into the pavement. This must then have been a living room.

A piece of a cornice (pl. XLII, 10) also came from this cell, and built into the cross wall were three stones, — part of a lintel, a slotted capital of simple type with painted leaves, and a third column. In the filling was the inscribed door-jamb of plate XXXVIII, 1. The floor level is much lower than that of the street outside, and a stair of 3 steps led up to the later chamber on the east. In this were another capital (as pl. XXXIV, 4, but with the leaves painted, not carved) and a console (pl. XLIV, 3); in its west wall, (the east wall of 1950), there was an arc-shaped niche of stone, once well-built, though but one stone now remains; the brick wall follows the curve of the stone. Before the niche was a stone stair of two steps. Perhaps a picture stood here. To the south of this room a bench of masonry of unknown use, perhaps only a buttress, had served to preserve in perfect condition a brick pilaster, dark red between its white stone capital and base.

1951. This was a building of some importance, perhaps an open colonnade with a stone screen to the east, blocked later on and made into a wall. The roof was borne by four columns, the floor was of stone and five of the flagstones bore Coptic texts (n^{os} 274-278); one of them, a re-used block of Sahura, was dated to 729 A.D.

We dug later on below one of these slabs to find if a body lay beneath it, and did indeed find one, buried a metre deep on its back with feet east and head west; but there were three other bodies close to it, and none of the four had the red string wrappings, the bundles of henna or other plants which generally distinguish Coptic burials on this site.

BETWEEN THE MAIN CHURCH AND THE NARTHEX (1972).

1964. This was a cellar; a stair led up from it in the N.E. corner. A gravestone (n° 287) was built into one wall. Among the filling were a die, a wooden peg, a seal of wood with two monograms incised (apparently Gabriel and Michael), the lid of a small turned box, a lamp, a cooking pot.

1965. Bare empty room, with floor of stamped earth.

1965 A. Is paved with stone, but the walls are of rough mud plaster : it opens to the south into a narrow arched chamber. In the north door is a jamb with no less than 7 boltholes.

1966. Mud plastered walls, mud floor, walls well preserved.

1967. Barrel arch observed. Lamps and spinning whorls in filling.

1968. Part of arch standing. A stone window.

1969. This was a monk's cell. It is plastered white, has a frieze of the usual pattern painted on it, and in the east wall a niche with a picture. The niche and two of the cupboards are framed by a band raised in relief in the plaster and painted. This feature is new, and sems to show that the cupboards close to the oratory were reserved for sacred uses. Along the west wall is a bench 8 cent. high.

North of this group and between it and the church, are two stables : a large trough of stone passes under the wall of division and was common to both. Two stone gutters passing through the north wall supplied it with water. Right and left of these stables were two roads to the church, one a wellpaved path with a stone-framed door, the other a narrow passage between brick walls.

SOUTH OF CHURCH 1952.

South of the church are an open court and a few rooms; a little more may some day be found on each side of this group as the space excavated is between two large spoilheaps.

1976. The open court is paved with stone; to the north it is bounded by a wall two courses high, on which stand the bases of three columns; a flight of three steps leads up from the floor of the court to the top of the wall, and to the passage which runs along the south side of the church; this, no doubt, was covered. In the court stands a short stone column pierced with a horizontal hole near the top, and enclosed in a small square of masonry. This is exactly similar in position and appearance to the fountain at the main church, but is not so well preserved, and the tank needed to complete the parallel did not appear. The two oblongs marked to east and west of the stair are benches, or raised platforms, and were later additions to the structure.

Objects found in the court include a stone from the pavement which was the unfinished epitaph of a lady, Theodote (n° 289), part of a lintel and two other inscriptions (290, 1, 2), part of a small granite statue which looks archaic but may be only rough, and lastly, a small coin weight of Abdallah el Mansur (acc. 754 A.D.).

Near here was the base of an Osiris of basalt, broken off at the ankles; it bore an inscription of Khaemuas.

1987. The south gate was framed by masonry piers with wooden tie-beams, and was approached from outside by a stair of four steps and a broad landing; on the east face of the stair was a graffito (n° 361), again a prayer for the soul of a woman. Three metres to the east of this important door was a latrine, a latrine too which had long been there, for it had been rebuilt at a higher level; to the west are the outlets of two more.

1979. East of the open court was a chamber better built than most, and better preserved, with whitewashed walls and plaster floor; it contained the fine column of pl. XXXVIII, 3, elaborately ornamented with spiral flutings above, then two crosses, one in a wreath, and below them ten narrow columns of floral and other patterns.

1990, is a stone-paved passage leading to another door in the outer wall of which the threshold, a block of granite, marks the position. Inside and outside this door, there was a stone pavement above which a lot of bronze coins were found.

1988, contained several small objects, a brush made of the fruit-stalks of dates, a fragment of enamelled glass, a noose for tying on an animal's neck, an Arab glass stamp, a horn used for cupping (recognised as such immediately by the workmen), and a limestone figure of Anpu, brought in for some reason from the pagan cemetery.

1989, contained a triangular ruler, half a cubit long, divided decimally (pl. LV).

1954. A small room at a lower level than the church.

SOUTH-WEST AND WEST OF MAIN CHURCH.

1796. We now go farther west, to the gateway marked «Wine Inscription». It was built exceptionally well, of hewn stone with pink mortar, now very hard. On the right (E.) side of the entrance, engraved on two blocks of the door, was the important inscription of the allowances of wine (pl. XLV).

The doorway was blocked on the north side when found, as seen in pl. XXXIX, 2; there had been another blocking wall at the south. The area south and east of the door seems never to have been occupied by buildings. There was a considerable quantity of animal manure here. Before it was blocked, this was the chief entrance to the main church for non-residents; from it leads the narrow way between the church and the heavy buttressed wall in which so many fine inscribed stones were found.

1860. The east door was blocked with brick and stone, and among the stones so used were a Coptic door-jamb with Old Kingdom scenes remaining on the unexposed face, the base of the same door-jamb, an acanthus pilaster capital, part of a stand for waterjars, and a fragment of a window frame. This blocking was, of course, made at the same time as the buttressed wall to the east (pl. XXXIX, 4).

1859. In the centre was a pillar, at the middle of each end a pilaster. A peculiar capital with two spirally fluted columns introduced as ornaments between the acanthus leaves, was found in this room. A stone slab with one of the regular inscriptions, an Arab glass stamp and some fragments of polychrome glass complete the list of finds.

All these chambers were doubtless roofed, but the areas marked 1864 and 1862 were open.

1854. Further north is one of the very few domes of which we saw reason to suppose the existence, and the only one in a good state of preservation. The floor was low; outside the cell was a raised area, protected from the south by a wall made of waterjars. Against this stood a small bench of mud, a mastaba in the ordinary sense of the word, large enough for a single man. The poverty of construction, in comparison with the other rooms, and the apparent loneliness of the inhabitant, who could hardly have been the watchman of the gate, suggest that an anchorite may have selected this spot for his abode at a time when the monastery had been abandoned.

1843. Just to the east of this was a passage with an oven at the end, and before the oven mouth stood a lampstand of the Old Kingdom!

To the west of this group runs a north and south path, blocked at one point by a late wall, but originally one of the main roads inside the monastery. It was entered from a doorway (1861), now destroyed almost to the ground, but still showing evidence of having been blocked up in the latest period of the building.

Of the rooms west of this path some were in good preservation.

1858. In the west end of this is an oven.

1855. A cesspool here. The latrine is 1848.

1853, contained two of the ostraca (n° 375) concerned with camel loads.

1848, contained an ostracon (n° 396) mentioning the oil press.

The narrowing row of chambers of which the last two form a part were roofed with barrel arches. The stout outer wall is later in date than the brick chambers.

1847. A domed cell with stone brackets at the corners; the plaster floor is complete. A stone footing runs along the north wall. The walls are of mud plaster. On the east side is a blocked door with stone jambs and lintel. On the south side are two window sills, 130 cent. high, on the west a window into a narrow arched chamber, and on the north a window into 1845, with its sill at 95 cent. from the ground. To the east of this room is a low mud bench.

1845, is roofed with a barrel arch. On the walls are ancient Arabic graffiti, very carelessly written and illegible. The plaster is good.

1846, has an air shaft in the north wall.

1802, is a rather large monk's cell. The walls were painted, and there was a frieze of the usual red scalloped pattern. In the east wall was an oratory with a trace of painting left. On the walls were two graffiti, n^{os} 351 and 352. In the filling parts of two stone stands for water jars and the handle of some vessel, made of plaited wire.

1857, is a cellar with vaulted roof, a storey lower than the neighbouring rooms. The stair remains at one side.

1801. In this area the Coptic construction had been nearly destroyed, but there were traces of some important building that stood near, fragments of darkish blue marble, including one from a fluted column. In the south-east corner were two limestone troughs, one circular, one oblong. Below the Coptic level were more brick walls, and a pile of pottery from a late Egyptian tomb.

To the east of the long passage are two chambers (1844 and 1842).

1842. The lintel, a 1 metre long block, found lying in the south-east doorway, mentions a Father Joseph (n° 242). The walls stand higher than usual.

1844. At the north end of this room, a late wall has been built, blocking the main passage through the monastery from north to south.

We will now go north of this block, and take the group between the tomb church and the long passage.

1804. To the south of this is a narrow passage with stone paving, among which are several inscribed pieces, parts of epitaphs, evidently not in their original place. Two other bits are from an Old Kingdom mastaba, another with two Anpu figures from a late Egyptian tomb.

1805. A confusion of brick walls, one chamber built on the top of another, not difficult to clear up or to plan in detail, but leading to no conclusion when planned, except that these brick cells were very frequently and easily altered.

A wooden key, some scraps of papyrus, a bone from the head of a large fish, stamps from wine jars, all came from a sort of rubbish heap low down at the south end.

1806. Two brick chambers of late Egyptian tombs were under this.

1807. A monk's cell with an oratory near the north end of the east wall. The painting in the niche showed the Virgin nursing the Child and on her right side, an archangel carrying a cross. Above him is the bust of the founder(?) carrying a book. All are in bad condition. The picture is singularly like that of a cell published in a former report (Saqq. II, pl. XLI), but ruder. To the north of the niche in black on white plaster, a prayer for two monks, Jacob and Philotheos (n° 353). In the cupboard below the altar was the bronze vessel with a chain (pl. LVIII, 3), also, strangely, a vase of New Empire type. In the filling of the room were a slotted capital, a pilaster capital and some fragments of glass.

The magazine, or inner chamber of this cell, was very curious; a low door opened to the west into a tiny domed cell (under 1808), the roof of which was adorned by pictures of surprising badness (pl. XXVI), presumably of the last century of the monastery's history. The building was probably older than the paintings; the dome had once been supported by 4 half domes, but these had been blocked up later; the original floor must have been lower by some feet. The dome is now propped up by a palm log with a short beam, laid across it above to distribute the weight.

1811. Two storeys are here well visible. A barrel arch roofed the lower one : a white plastered shaft led down from the upper storey to the lower. In the shaft were papyrus fragments, peach-stones and shells of goose eggs.

1809. Under it was a barrel vault with a round-topped door leading to a shaft; in the chamber lay pottery of the type of pl. LXXXVII, 3.

1825. This is the vaulted chamber on about the same level as the tomb church, but of earlier period. In it were a lot of bones, an Osiris of wood 30 cent. long., and much pottery, chiefly globular bottles with very small necks; also part of a large blue faience tumbler. The back wall of the church cuts through this chamber (v. pl. XVII).

1827 was similar to the last.

1813 contained several baskets-full of the coarse papyrus which was not used for writing.

1835 contains ovens.

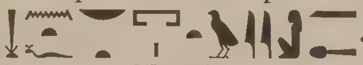
1833 is a monk's cell with oratory, with wall now only 1 metre high, the pavement of stone. A blocked door is in the north-east corner. In the filling were pieces of the carapace of a Nile turtle.

1831. Above this chamber was a long stone stand for four jars with the inscription (n° 241) giving the name of «Phœbammon of the laundry». Lower down was the octagonal base of a small column with a cross on every alternate face, also the upper part of a massive limestone base, 0 m. 82 cent. in diameter. There were 18 amphoræ in the filling.

NORTH-WEST SECTION.

We now take a group further north, that which forms the north-west corner of the site, and is given again on a larger scale on pl. II.

The main passage from the south-west door opens by a short stair into 1743, then turns to the right, then to the left again, and formerly passed probably over the chamber 1738. From this passage, past the first bend, open sets of cells; each has a small chamber and an open court in front of it; thus, 1736 and 1735 from one set, 1737 and 1745 another, 1728 and 1740 a third. Facing the end of the passage is only an open court (1737) from which a single step leads up to 1736; the small chamber which probably existed in it has disappeared.

1736. The threshold of the door between this and 1735 is made from the epitaph of an «Apa Horion»; this is a very clear case of re-use. In the floor is another inscription (n° 174). Several other pieces in the step bore Coptic decoration, and one, a New Empire block, bore the name : . On the south wall was a rude drawing in red paint of a man feeding a crocodile. This was, perhaps, not a covered-in room, but a sort of open porch to the next.

1735. Here the plaster was well preserved and on the north wall was a drawing of St. Theodore trampling on a snake or dragon, with the graffito of n° 325 below. Two sketches of an interlaced pattern were close by.

1737. On a small pillar at the top of the little stair was the inscr. n° 177, commemorating an architect; opposite this was a fine limestone pillar of a certain Upwatmose, built into the corner of the stout wall. He is represented with his wife Sekhmet adoring Maat.

1732. A very small room with a generous supply of little cupboards in the walls.

1745. This was doubtless a monk's cell, but the east wall has been largely destroyed. There are traces of a floral pattern on the west wall. In the floor are two shafts, one of them 2 metres deep, lined with white plaster; in the west side of this shaft, the side least easily seen from above, two jars are built in just under the floor, probably as secret stores for money or valuables.

1737. The court of the last cell ; a stair led to the roof.

1744 was a monk's cell. It had a stone floor of which a few slabs remained. The walls were plastered and still stood 5 ft. high; on one were drawn in red paint a Latin cross and a sketch of a palm tree. The door was at the south-east corner. The limestone door-jamb, pierced with three boltholes, was in place. Just before the door, and close to the east wall, was a brick-lined shaft, 50 cent. square, and 2 metres deep, above which was a little shelf for a lamp. This again must have been a store for bread or clothes. Just beyond it to the north were a small cupboard and an oratory, but no picture. There were two more cupboards in the north wall, very close to the floor, and between them an air-channel. On the left of the door was a singular structure, like an arm-chair, built of brick, plastered and whitewashed; the seat is of stone. This had been built as an addition after the cell was finished.

1740. A very small cell with a niche in which there had once been a painting. The figure of Our Lord and the head of the Virgin are distinguishable. The walls were of white plaster; on the floor were some fragments of dark red plaster, doubtless fallen from the roof.

1741 was an open passage giving access to two cells. In one corner was a stone bench. The floor was of plaster roughened and ornamented by a series of concentric circular scores.

1728. A cell with good floor of stone slabs laid on a bed of mud plaster. In the east wall an oratory, one of the regular apsidal niches with a stone table, this time however, only plastered; there is no picture. Below the niche is one little cupboard, close by it to the north are two more; a fourth is in the south wall. The door jamb is well preserved; a thin slab with two boltholes and a socket for a wooden catch.

1742 is another of the roofless or partly roofed courts. There is a stair on the east side, on the west a buttress built to hold up a threatening wall. The plaster had been much blackened by smoke, and in one place it has been scraped down and a graffito containing the name «George» written on the cleaned patch.

1727. A cell of the usual plan except that a cross wall has been added later. On the east side is the painted niche of pl. XXIV. To the north of this was a shallow recessed panel, hardly a cupboard, to the south of it a red-lined cupboard with projecting stone floor : above this was a window which shows that the chamber to the east (1738) was of a different date, as the lower level of its walls would suggest, and that the main passage through this part of the monastery ran past this cell. The walls were rather elaborately painted. Plastered and painted pilasters flanked the niche and the walls, and the backs of the cupboards and the sill of the window were covered with floral patterns. Along the base of the wall ran a design similar to that in Saqqara, II, plate LVII, 2, but with two rows of leaves instead of one above the scallops of red.

1738. To the west of this was a buttress, and when this fell down caricatures in charcoal were uncovered, rude figures of men, drawn in straight lines like the efforts of little children.

1722. The walls of two storeys are here preserved. In the lower chamber on the west wall, some very rough drawings were scratched on the mud plaster : one represented a man climbing a palmtree with the aid of a rope (مطلع) passing round his waist and the tree trunk : this is, of course, the method used to-day; the rope is made of palm-fibre and is widened into a broad strap in the part against which the man leans. The room contained a quantity of carved stone, two slotted capitals (nearly as pl. XXXIV, 5), a plain double pilaster capital with corresponding bases, a lion-head stand for a water jar, a rough capital of the type of plate XXXV, 3, a flat slab inscribed «Father Mena the prior» (n° 171), and another inscription (n° 172).

In the filling there were also a lot of thin red bricks, and two limestone columns of different sizes. In the west wall there is a door at the height of a second storey, in the north wall another at the lower level, and also a way out to the south into the room with the stone screen (1706).

We now pass to another row of cells, parallel to the last, but farther north (1733, 1725, 1724 etc.). These are the best preserved of all, and are shown in plate XX, 1, the row just described in the photograph below it (pl. XX, 2).

It appears that a complete apartment consisted of three divisions, (1) the cell proper, to the north, containing the painted niche which we suppose to be an oratory, and various cupboards in the walls, some for sacred, some for profane purposes, and in the north wall two shafts to admit fresh air : (2) a magazine, opening from the main cell : and (3) a little open court. The walls of these courts were mostly destroyed, but the general arrangement is pretty clear. Taking the cells from west to east, we have :

1733. An irregularly shaped cell with a large number of cupboards and more inscription on the walls than is usual, (n° 324). On the east side was a painted niche representing the Virgin and Child with Jeremias and Michael on the left, Enoch and Gabriel on the right (of the spectator). All the names are marked. Enoch holds a pen which he is dipping into a basin on a little stand. Above is Our Lord, with the symbols of the evangelists on each side. On the right the head of an ox can be distinguished and a human arm holding a book, on the left only the arm and book. This painting was in bad condition and could not be preserved A line of the usual scallop ornament in red ran round the walls near the top; below it was a line of squares containing geometric ornament. Above and below these were the lines of inscription.

1725 is a white plastered chamber, barrel-roofed. In the east wall is a niche with a painting, shown in plate XXII, the detail again in plate XXIII. Two air-shafts are in the north wall; above one is a graffito (n° 320). To the left of the door is a sort of tank lined with white plaster, perhaps a clothes-chest. A narrow door and a flight of steps leads down into the magazine. This is visible in both the photographs of plate XX : in the lower one particularly its roof with the deeply scored bricks is clear : in the upper one the flat plaster roof above the arch can be seen. The magazine has two windows in the east wall; it was built after the cell. Just inside the door a pot is built into the wall; in it, no doubt, the key was kept.

1730. This must have been another storeroom, not an open court, as there are three air shafts in the south wall : they are seen in plate XX.

1724, is a cell with a much destroyed niche, and a floral pattern painted on the plaster. The painting in the niche was in very bad condition, but the figure of the Virgin with Enoch and Jeremias could be distinguished, the two archangels on the outer sides. The saints carry long crosses sloping outwards over their shoulders. South of the niche is a long inscription (n° 319). The pattern on the wall (as in vol. II, pl. LVII, 3) is of lozenges each enclosing a circle with 4 trefoils. There was an inscribed block found in the filling, a piece of a cornice with vineleaves and bunches of grapes alternating on an undulating stem (pl. XLIV, 2, left, high). To the south there must have been a storeroom, as in the case of the two cells further west, and part of its stone floor remains : it is true that nothing very distinguishable was left of the side walls, but in the south one there are a cupboard and two air exhausts, which would be meaningless if this were not a covered room. The mouths of the air channels are 80 cent. from the floor on this, the north side. Their mouths higher up on the south side are visible in plate XX, 2.

1723. A cell. The two air shafts are well preserved with their wooden frames (pl. XXI, 2). That on the left had folding doors as the still visible sockets show. The painting in the oratory is given on plate XXV. A rare feature is that the Madonna bears, not the Child, but a medallion of a saint's face; the face seems that of a man, though beardless, and is surrounded by a halo.

On the west wall is a long graffito (n° 317), a prayer by a certain Mena who must once have inhabited the cell. The door post still stands with bolthole and catch for the door fastener. There are traces of the magazine to the south. A layer of dung above the cell shows that the monastery was still inhabited and cattle kept there after these cells were deserted and filled in.

1719 is a well preserved cell : the floor was of limestone slabs, the walls painted dark red. There were no less than 6 cupboards in the east wall : along the west is a footing of brick. Of the painting in the niche a coloured reproduction is on plate XXIII. There had been a lamp-shelf by the side of the painting, to the south side, which was, it seems, the accepted position. The storeroom is to the south, its door close to that of the main room.

1718. In this cell the niche had been bricked up, but when the blocking was taken down no painting appeared behind it. There are three cupboards, one below the niche, and one on each side.

1717. The walls are much denuded, and it was not possible to say if there had been an oratory in the east wall, but the chamber has every appearance of belonging to the series of cells. There was a graffito in charcoal on the plaster (n° 314) which mentioned «Cosmas the younger, who belongs to the school» and below it was a rude figure of a man flourishing a cane above his head. There was also a second graffito (n° 315) with a figure of S^t George, and in the filling a mud seal from a wine jar, inscribed ⲧϣⲙⲟⲩⲛⲉ▨.

At the south side is a kind of box of brickwork. Outside the cell was apparently an open space in which was a bench of brick, plastered. Between that and the refectory pavement is an area containing an ancient tomb shaft; this has been dug out in modern times, and all the Coptic structures destroyed.

We now go further north to a third row of cells, all opening into the east and west passage which runs behind the row just described. The new series is rather ill preserved. Commencing from the west, we have :

1771. To the left of this chamber is a wall which marks the edge of our digging and probably the boundary of the monastery in this direction. It runs into the wall of the chamber at a very sharp angle; the chamber was first built, the outer wall afterwards. About half the area of the cell is occupied by a cellar which was roofed with wood and between this and the east wall was another of the mud-lined shafts which we take to be breadstores. The niche was plastered and bore no painting. In the walls were 4 cupboards.

To the south is a small magazine with floor of plaster, red painted walls and a door to the north, facing the main cell.

The next set of chambers to the east is almost destroyed.

1769 (E. of 1771). No walls are standing here on the upper level, except to the west. Below was an arched cellar in the filling of which were 4 gold coins, one solidus of Phocas, three of Heraclius. To the south was a room or yard floored partly with stone, partly cement. The chamber indicated by a single line is at a lower level.

1758 was probably unroofed. On each side was a bench, on one a stone stair leading up to another storey. In the floor was a decorated block (pl. XLIV, 4), obviously not in its original place. In the south-east corner was the top of a drain still in position consisting of a slab of limestone pierced with rows of holes, 1 cent. in diameter.

1757. Here two levels were dug out. The upper chamber was a cell; the niche and three cupboards were seen in the east wall. Of the lower little could be made out, but it seems to be Coptic work. The southern half was, it seems, another court, in part unroofed, containing a stair. The north part of the floor is of cement, the south of flagstones.

1753 is certainly a cell. In the north wall are the two regular air-shafts, in the east a painted niche (though in very bad condition), also four cupboards. In the west wall are two shallow but wide recesses, like built-in wardrobes. The floor is of stone, of blocks of all shapes, with an occasional red brick; one block is part of an epitaph. In the south-west corner an arched doorway, 80 cent. high, gives access to the low-level chamber 1768.

1768. The floor is nearly 2 metres below the level of the chambers near. It must have been roofed over and have received no light except from the door; close to the entrance indeed was a little shelf for a lamp. In the filling were part of a lintel with an ill-spelt inscription (n° 187), one of the crosses of plate XLI, 3 (middle lower row), and a rough pilaster capital. The south wall is built of stone, and looks like foundation work.

1754 was apparently a stable.

To the south of it, indicated in plate II by a single line, is a small chamber at a lower level, containing many broken wine jars. Between the two is a stone, the use of which I do not understand. It is a rough disc of limestone, 80 cent. in diameter, and about 20 cent. thick, the upper surface flat except that three deep concentric circular grooves, 2 cent. wide, 6 cent. deep, have been cut in it. One would think it was some machine for cutting chaff but that the stone is too soft, and does not show signs of wear. A similar block, but 45 cent. in diameter and with but one circular groove, was found not far away in the passage marked 1752.

1755. Chamber with three cupboards, a low bench along the west wall and one of the brickwork breadbins or clothes-chests to the left of the entrance.

We now turn back to the few walls outside the main building to the west (1980). They are on a higher terrace than the rows of cells, and were much more denuded. One of these chambers contained with pottery, coins, a wooden key, and other objects, all of the ordinary Coptic type, no less than five lower jaws of wild boars. No skulls or other animal bones were noticed : the jaws must have been preserved in order to make some ornaments from the tusks.

Of the rooms west of the court of octagons there is little to be said that does not appear from the plan.

1767. To this we descend by a stone stair.

1766. In the south-west corner are the remains of a circular tank of red brick lined with plaster, possibly a water tank. In the east wall, near a niche with paintings, in the north-west corner, a blocked doorway to the octagon court.

1756 contained an oven at a high level, some pottery and two objects of wood, a toggle and the back of a brush. It appeared to belong to the latest age of the monastery.

In the angle outside the main wall to the west was a large rubbish-heap, containing fragments of pottery and glass and a considerable number of shells which I at first supposed to be Mediterranean oyster-shells. On submitting some of them to Dr. Hume of the Geological Survey I was informed immediately that they were a *Spondylus,* almost certainly a Red Sea form, and within a few minutes he had found inside one of them a minute shell, *Orbitolites complanata,* which is characteristic of the Red Sea, and makes the source of all our oysters certain. There is no evidence that the monks practised the art of inlaying shell in woodwork; it seems that they must have used the molluscs for food and that there was a trade in them from the Red Sea; if so they must have come by water, by the canal which ʿAmr ibn el ʿAsi reopened.

NORTH OF OCTAGON COURT.

Passing now to the north of the court of octagons, we find the two magazines (1763, 1764) which have been already noticed, and a third (725) much less well preserved, but paved with stone and with a raised platform at the north end.

To the east of this and north of the hospital was another open yard, and to the east of it two long cellars, the east one divided by cross walls; the west one contains large quantities of potsherds. These are at a low level, their roof being no higher than the floor of the hospital.

Further north and to the east come a large group of small rooms, the one furthest west being 1897.

1881 is at the extreme north of the plan. In it was the little alabaster statue of pl. LXXXVII.

1906. A room with a niche on the east side; it was not painted. The objects found loose in the filling included a wooden stamp 0 m. 08 cent. in diameter, which bore on one side the figure of a bird, on the other that of a lion; pottery, lamps, an ostracon, a net (for a cap or purse?), one of the large Syrian pine-cones of which the seeds are eaten, and some potsherds with hard white slip surface. In the walls were seven cupboards of different sizes.

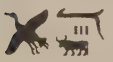
1907 also contained lamps.

1908. In the narrow passage were a plain leaf capital, part of another with basket pattern, and a New Empire clustered capital, also several pieces of wood. A brick lined pit, 0 m. 80 cent. deep and wide, contained a piece of bronze (from a lamp), some fragments of pottery bowls, palm rope, bits of reed and palm stem, a peach-stone and two goats' horns.

1910. Like many of the rooms in this quarter this contained a lot of small objects, an ivory plaque (0 m. 08 cent. long), ornamented with 2 rows of circles (pl. LIII, centre high), a bronze ring, a coin, a small weight, a heavy dish (0 m. 14 cent. diameter) of basalt, a small column, a pomegranate, two seashells, the horn of a goat and the tooth of a camel.

1897. This room also contained more small objects than most, a circular limestone window frame (0 m. 40 cent. diameter, pl. XLIV, 6, left), 7 lamps, 4 of them of stone, a wooden doll, some sherds of the new ware with hard yellow surface, lastly peachstones, and two pomegranates, very small ones, as always.

1893. In this were several unfinished limestone lamps of the pear-shaped saucer type.

1895 contained scraps of early Arabic papyrus. part of a pottery brazier, a small piece of turned wood (from screen work), and a re-used block of New Empire work bearing the name  (Πελάιας).

1902 contained two bone pins, a Red Sea shell, part of a canopic vase, two stone lamps, and fragments of the tusks of wild boars.

1891. North of this is a well preserved stair. The foundation walls are rather deep and massive.

1888. A cross in red paint is on the wall (pl. XXVI, 5). Under the south part is a lower storey covered by a brick vault. A stone stair leads upwards from this room to a destroyed upper storey.

1887. Here two floors are visible. The lower room was roofed by a barrel arch and entered by a door in the north-west from the cellar under 1888 : in it was a large vase like a wine jar but full of the remains of «maluḥa», the fish paste still eaten in Upper Egypt.

1885. There is no trace of a door in this room, though the walls are preserved to a considerable height, more than 2 metres. There was no plaster on the side walls, but traces of a barrel vault plastered and painted red. South of this was apparently an unbuilt area or court of some size. A stone vase, a circular brick tank with a stone base, and an oblong manger built of brick and stone remained in it.

1889, contained several clay seals from wine jars, also sherds of a hard yellow ware only found in this quarter of the monastery, and one or two peachstones. It was not white-washed, but plastered with mud. In the wall was a tiny niche for a lamp. Evidently this was a wine cellar.

1898. A cow-byre divided in two by a very late wall, in which a piece of a cornice decorated with a coarsely worked vineleaf and grape ornament is re-used. In the walls are eleven of the stone frames to which animals were tied : each of these consists of three (once four) blocks of stone forming a little cupboard in the brickwork about 0 m. 30 cent. square; the two upright stones are pierced with round holes which held in position a horizontal bar of wood. Such holds have been seen in another byre near the abbot's room, used towards the end of the monastery's history, and others existed in the wall south of the main church, where they served to tether the donkeys of worshippers. In the earth in this room were considerable quantities of safflower (Carthamus tinctorius, قرطم) both fruit and whole plants.

1909. A chamber the roof of which was once supported by a central column. In the south-west is a cistern made of red brick and reddish plaster, with a white rendering inside; the sides contract upwards; it may have been a bottle-shaped water-tank. In the north-east is a stair of unbaked brick, in the north-west a blocked door. On the east side is a recess with a still existing palm-log roof and a low fence in front, looking much like a fireplace and fender. The recess is indeed much stained with smoke. On the hearth lay a large lintel (Inscr. nº 258). The recess north of this, also roofed by palm logs, is blackened in the same way.

1884. Well plastered, large room. Two pieces of capitals from gateposts in the filling. The cupboards also plastered. Some rude charcoal sketches of human figures on the walls.

1883 contained fragments of glass tumblers with the lozenge ornament sunk on both sides, bits of «Arab» faience, both brownish saucers with rough green glaze inside, and a white glaze with dark splashes. With these were fragments of a dark red ware with fine surface and incised ornament.

1813. Another stable : there were four ties for animals in the west wall. A lot of chaff of «gilban» (?) and some seeds of lupin were in the filling, also a fragment of a drain-top and the tusk of a wild boar.

4.

EAST SIDE.

The chapel and cells marked A to J were described in the last two reports, but a few points have been added to the map. Thus, south of the cells D, E, F, we now see that small open courts existed, containing stairs to the roof, and store-rooms, just as in the north-west part of the site. They are approached from a stone-flagged passage, shown as blocked at the west end but the blocking wall is of later date than the cells. While describing these cells, I did not notice the air-shafts in the north wall, but traces of them are still plain to see; one pair had been blocked up and plastered over.

1794. The E-shaped structure is a bench of red brick 1 metre high, perhaps a fireplace. The wall to the west of it is of the latest period and worst construction.

1789. Here the walls are of stone, 1 m. 20 cent. high, and no door is to be seen; they must be foundations merely. Yet in the filling were a lot of small objects, pomegranates, a wine-jar seal, two wooden keys, the stone lid of a vase, and a box of turned wood.

To the north of these cells and east of the pulpit yard, are the foundations of some buildings, two brick kilns (?) among them, decidedly earlier than most of the work. Between chapel A and the pulpit yard there seems to have been an open space.

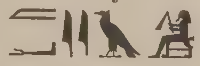
1795. A cell with a domed roof, a painted niche (pl. XXV, 2) in the east side. There were more paintings on the wall and above the niche an enthroned figure of the Christ. The door of the cell is at the north-west corner, a quite exceptional position.

To the south-east of this is a group of rooms and huts, most of them of the poorest construction.

1944-1945. Two well-built rooms, the walls of hewn stone below, of brick above; the pavement is of stone.

1943. On the east wall was a niche with a picture of the Virgin and Child. To the north side of the room was an oven of a late date.

1946. In one of the mud walls was a water-jar stand inverted, and below the middle division of it a curious collection of organic matter which was evidently lying in the stand at the moment it was overturned, and so got built into the wall; it included dates and date-stones, almonds, pomegranates, onion peel, eggshells, the keel-bone of a bird, bits of reed and bones. Near, but not below the stand, were a leather bag and some coarse plain papyrus.

1947. A group of rooms of the poorest possible work, a mixture of carelessly laid brick and stones, collected from ruined parts of the monastery. In the south wall was a latrine of a primitive type; a fragment from the tomb of  was re-used in it.

1948. Again living rooms of the poorest construction.

This concludes the survey of the brick constructions shown on the general map. There remain the detached patches two of which are planned on pl. III. There is to the east of the main building a knoll of very porous shelly limestone, the top of which is now bare of buildings. On the north side a vertical face has been cut in old Egyptian times, and against this and on the slope down to the north a lot of Coptic buildings have been made. Through the façade a cutting (1939) leads to the chamber (2070) hewn in the rock, an old Egyptian tomb re-used by the monks. Pottery, graffiti, a wooden sole of a boot, some glass and ends of rope proved the latest use; a 0 m. 02 cent. long bird of carnelian and a fragment of an Old Kingdom bowl indicated the earlier occupation of the cave.

1937. In this were two pads from a camel saddle, made of reed bound round with palm fibre and with leather cords, also part of a camel's girth also of palm fibre, and bits of a basket.

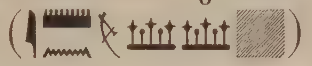
1938 was a monk's cell with the niche in the east wall; the floor of the niche this time is of wood.

2062 contained part of a cup of thick ribbed glass of very dark purple colour, scraps of Arabic papyrus and part of a limestone censer (?).

To the north of it is a chamber with some earlier stone structure below.

2063, contained two stands for water jars and the base of an oven (?). In it was found the stela of Uahabra (pl. LXXXIII), which had, it seems, been used in the building.

1936 was chiefly remarkable as giving the best preserved arched roof on the site. Part of the stone floor of the upper storey remained above it, and its walls were still standing. The lower storey is ventilated by an air shaft in the thickness of the north wall. Some sherds of good green Arab faience were in the filling.

1934 contained a good stand for water jars, bearing the name «Apollo the steward» (pl. XLIII), an ornate cross on stone, and other decorated stone fragments of the later Coptic period. Near by was a cartouche of a Shashank  and on another fragment, the name of Khaemuas (Chamoies).

2068. Here was a room rather well built with paintings on the walls, of which one fragment could be photographed (pl. XXVI, 4), and with many small signs of the room having inhabited, a leather bucket from a water-wheel, a wooden key, the hasp of a lock, clay seals, a bone tube 0 m. 10 cent. long, bits of glass, balls of plaster with a cord mark round them (perhaps plummets or weights from a loom) an inscribed lintel. East from this room the ground drops steeply to an area dug out by sebakhin : west of it is a stair leading up to the south.

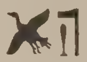
The oil press (plan 2) is more intelligible. A view of it from the west is shown on pl. XXVIII.

In the southern of the two large rooms are two long blocks of granite sunk in the floor, evidently the nether stones of presses. In the middle of the upper surface is a channel, 0 m. 04 cent. wide and deep, forming, in one case, a square, in the other a circle, discharging by an outlet to the north into a stone vase sunk in the floor. Green stains in the outlet show that it was once fitted with a bronze spout.

On each side of this central channel, halfway between it and the end of the granite block, is a square hole cut straight through the block, and below each of these holes a small stone-lined chamber has been built, just wide enough to allow a man to work and long enough to leave a man-hole to the south of the beam.

At each end of the granite a block of limestone, also pierced with a square hole, but a smaller one, is fixed in the ground. The mode of action of the press was evidently as follows : two wooden uprights fixed in the end-blocks served to support and direct in up and down motion a large horizontal traverse to which the upper millstone was attached. The pressure was applied by wooden screws fitting into nuts, also of wood, fixed in the square holes in the granite block. The nuts would often need repairs or renewals, so pits were provided to give ready access to them. On the upper face of the west block, near the front edge, are the two letters A and Ω, and the numeral K. These blocks are doubtless architraves from a temple at Abusir, like the similar one which the monks accidentally broke while boring it, and built into a wall close to the press: this was inscribed, and from the inscription and the dowel-holes Borchardt was able to indicate its position in the temple of Sahure (Borch., Sahure, p. 151).

The northern room contained two mills turned by oxen. Of the west one, a single course of masonry, 0 m. 60 cent. high, remains, while the position of that on the east is indicated by the circle of blocks of the pavement and some foundations of red brick. Dung from the animals remains in the circular track, and refuse from the crushing among the stones of the mill. A trough or manger for the animals is in the south-east corner.

2053. This room had a stone floor and no less than eleven of the stone flags were inscribed blocks from New Empire tombs placed with the texts uppermost. One mentions a High Priest of Memphis  who is known (*A. Z.*, 1909, p. 109, Schiap. Cat. Flor. 1505).

2055. Here was the granite architrave from the Sahura temple at Abusir, still bearing its ancient inscription.

2054 contained the fine capital of pl. XXXII, 5, and a fragment of moulding from an arch.

There remain certain groups of buildings which do not appear on the plan, but which should be mentioned. South of the temple of Nesitahuti are a few chambers, in two of which two storeys are fairly preserved. Their eastern wall has deep stone foundations and seems to be a boundary wall of the monastery. In it are two peculiar chimneys or drains, shown in pl. XXXI, 4 : the opening is 0 m. 40 cent. square; below it open to the outside two stone-framed window-like openings, one above the other. It is probably a drain from an upper storey.

To the south of the monastery, in the middle of the valley in which the cemetery lay, was a building in which more seals of wine jars were found than in any other part of the site. It would seem probable that the feasts in the cemetery were celebrated near, and that this was one of those tomb-houses the use of which has lasted to the present day, to which a family retires for certain festivals and passes the time in a mixture of mourning and feasting.

THE TEMPLE OF NESITAHUTI.

On the eastern edge of the site, at the top of a sharp slope, we noticed one day three stones in a row projecting above the ground. A hole was dug on the down bank side, and the stones were found to be the top of a wall built of rough local stone, which was followed nearly 8 metres down before the lowest course was reached. This hole appears in a photograph (plate LX, 1, on the right). It was only a foundation and had never been exposed to the air : the prints of the workmen's fingers were still sharp on all the plaster joints up to the top course. Some building must have been made on the top of the hill and built out from the edge so as to present a commanding view to people coming up from Memphis.

We cleared the building westward and found it to be the ruins of a temple containing a tomb. It must have consised of a pylon, an outer court, an inner court, with the tomb shaft, and at the west end five chapels containing statues.

Over the whole site, at about a metre above the temple pavement, the plaster floors of small Coptic rooms were found; the walls had been swept away by sebakh diggers; when the floors were removed, a tough mass of limestone chip had to be dug before the earlier pavement was reached. The salt in the stone brought up by the water that had soaked in from the Coptic level had bound the rubble together.

The building had evidently been used as a quarry until nearly all the fine stone was exhausted, then the heaps of chip were levelled and the monastery buildings gradually spread over them. We can safely attribute this destruction to the monks, but it is singular that though many blocks with late Egyptian inscriptions were found all over the monastery, none were noticed as being certainly derived from this temple.

Foundations of the pylon. — These were not built as a solid mass of masonry, but in cells the internal walls of which were not in any way smoothed, some blocks projecting as much as 30 cent. from the general surface : the cells were filled with rubble. Hardly a stone of the actual building remained here, but lines scratched on the top course of the foundations showed at places where the walls were to rise.

A stout wall of brick runs parallel to the masonry on three sides. It must have served as foundation for scaffolding, or as a retaining wall for the filled in earth which was carried up level with the wall. A little of it was left at a point near the south wall where it cannot have been needed for building the foundations, there a simple affair of 2 or 3 courses.

The outer court. — Of the walls not a stone remains in place but the foundations, rapidly diminishing in depth as we advance westwards, have not been disturbed. A single base of a column was *in situ* : the pavement had all been torn up, but a Greek vase of the VIth. century B. C., that had been for some reason buried beneath the pavement, had been left (pl. LXIV). It was full of a black solid substance containing sugar (see the analysis by Mr. Trimen (1) below) perhaps derived from wine.

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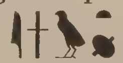
(1) The sample is essentially a mixture of sand and limestone chips. The sand which was at the bottom of the vase is coloured black and contains a certain number of small black masses, some resembling vegetable (possibly fruit) or animal (possibly insects) tissue, and some resembling resin. These cannot be identified in these laboratories, nor by Mr. W. L. Balls of the Agricultural Department, to whom some of these small lumps were sent. The black colour of the sand is due to organic matter, some of which is soluble in water and contains sugar or a substance closely allied to sugar; it is impossible to say which.

From the evidence obtained it is impossible to make a definite statement with regard to the original contents of the vase; but the most likely hypothesis is that the vase originally contained a sweetened beverage, which during its evaporation attracted a certain number of insects, and eventually in the course of centuries became filled with sand and limestone chips by the slow disintegration of the roof and surrounding objects. — S. H. Trimen.

But although no stone from the walls remained in place a large number of inscribed fragments were found in the bed of limestone chip which covered the court. The best of these are shown at the top of plate LXII. The scenes were evidently copied from an Old Empire mastaba or at least suggested by such a model. There were also scraps of inscription, in incised blue hieroglyphs, a few of large size, from architraves or from a line of text above all the scenes.

The inner court was better preserved. Part of the pavement was undisturbed; the bases of the columns remained, and the west wall stood in places 3 courses high. Plate LXII 2 and 4, give good specimens of the broken and unimportant fragments of inscription found here. In the middle of the floor opens the tomb shaft, lined with masonry. At 1 m. 07 cent. down, it narrows so as to leave two ledges of 35 cent. width. On the ledges stone beams 25 cent. thick were laid, of which one still remained; over them came some thickness of earth, then the pavement.

The shaft is over 20 metres deep and goes through the bed of good limestone into a soft clayey rock. At the bottom it opens into a large room, 9 m. 70 cent. by 3 m. 50 cent., the longer axis north and south : from this again open three smaller chambers, one on the north and 3 on the west, and in the southern one of these stood the large limestone coffin of Nesitahuti. It has since been brought up, and taken to Cairo, but the photograph on plate LX was taken down the shaft soon after it was opened. It is a large coffin of hard limestone with no external ornament, the surface very rough indeed. The lid too is not polished, but smooth-dressed only and uninscribed : and from it rises a mummiform figure of the deceased flanked on one side by two hawks, on the other by two jackals; these are all carved from the single block.

The lid was not in place : it had been pulled a few inches over the foot end, and by the narrow slit so opened at the other end the body had been withdrawn and rifled. Fragments of bone, pieces of wood and scraps of cloth had been left on the lid. Most of the wooden coffin had been left inside, and when the lid had been dragged further out this could be removed. It was broken up, of course, and the wood in bad condition; the ends had been round-topped. The inside of the stone coffin could now be better examined. The ends and sides are covered with incised texts and figures; they were never painted, but the red division lines drawn to guide the sculptor were not rubbed out. At the foot end is Isis, kneeling on a sign, at the head Nebhat; on the north side (the left of the body) are Anpu, the pair of eyes above the doorsign and Hapi : on the south side the greater part of the field is occupied by Ch. LXXII of the Book of the Dead. To the left of this are  and Duamutf, to the right Amset. Before and behind all these deities are the usual short texts.

Dimensions of the coffin : Length outside, 2 m. 89 cent. inside, 2 m. 43 cent. breadth, 1 m. 30 cent. to 1 m. 33 cent. and 0 m. 90 cent. inside, height of sarcophagus, 1 m. 20 cent. and 0 m. 91 cent., of lid 0 m. 22 cent. and 0 m. 47 cent.

Neither in the coffin nor the chamber was anything of interest found, but scattered through the filling in the lowest part of the shaft were a series of small objects which in all probability came either from the Nesitahuti interment or from others nearly contemporaneous in the neighbouring chambers. These included :

1. A little female figure in white limestone, hair and eyes painted black, about 20 cent. high (pl. LXI, 2).

2. Several fragments of Greek pottery, lustrous black inside, a light drab out, some black on both sides, some with black bands only on outside, and the shapes, so far as can be seen from such small pieces, much like some from Naukratis (Petrie, Nauk. I, pl. X).

3. Bronze eyes for inlaying in wooden coffins, of these no less than four and a half pairs.

4. Carnelian beads, the flat plaque-shaped ones 45 mill. long and pierced with two parallel tubes.

5. Four silver fingerrings.

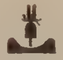
6. Compound eyes of green faience.

7. A coarse sherd inscribed with a few Aramaic letters.

8. Two sherds from bowls used for mixing green and blue frit respectively.

The chapels. — At the west end there must have been five small chapels, each containing a statue. Of the two end chapels, two courses of masonry, all covered with inscription, remained in parts, and in these chapels two benches that may well have been bases for statues or shrines occupied the middle of the west side.

In the detritus in the middle, the ruins of the central pair of chambers, were found the two fragments (pl. LX, 2) of a statue of the Apis with a human body. Only the human thigh and the muzzle of the bull were found, but the peculiar quality of the bluish limestone in which they were cut, and of which no more was used in the temple, made it clear that both were from a single statue.

In the southernmost chapel, on the back wall, was the base of a large  sign, with the feet of a human figure on each side, and the ends of 4 columns of text on the right, two ending with the name Nesitahuti. On the north wall was a large figure of Nesitahuti, his little daughter before him, and two columns of inscription : the imitation of Old Kingdom scenes is obvious. North of the ruined central part was a Coptic cellar occupying almost the same area as the north chapel; it is not shown on the plan to avoid confusion. There could be no doubt of its nature. The plastered floor and walls, the cupboards in the walls, the brick chest or trough at the south, the ledge against the wall, the staircase in the north-east leading up to the ordinary Coptic level, all agreed to explain the chamber in the same way.

In the walls of this room, several blocks of delicate work from the chapel above had been re-used. Of these two are shown on plate LXIII, 1 and 3, while a loose block from the same room is on the same plate, in the middle of the bottom row.

North Chamber. — On the east wall of the north chamber, the deceased is seated before a table painted green. On the north wall are the ends of 9 columns of text, 4 signs in each.

TOMBS.

Over a score of burials were found in and outside the monastery. They were, for the most part, in very bad condition, but the elaborate clothes in which some of them were laid to rest and the bundles of plants at the head and feet are of some interest. In the following notes the graves are taken in the order in which they were found.

1700. A very poor burial, perhaps undisturbed, found in earth containing much coarse grass and reeds. Round the body red string had been lashed; it now hung loosely. Over the head (to W.) were remains of a bundle of grass, round the feet a rope of flax and below it bundles of plants decayed almost to dust. The outer shroud was of fine cloth with a printed checker pattern; inside this were ropes and a coarser cloth, and next to the bones a very coarse matlike fabric, the threads of it as thick as stout string.

1823. These were some burials in a bed of sand above the church. Bundles of flax and stems of palmleaves among them. They had been buried probably after the destruction of the church, but had been disturbed, and were of most uncertain date.

1824. In the vaulted chamber to the south of the tomb-church were a lot of bodies. They lay at a low level on a bed of sand, but were covered with brick dust; they had been disturbed. Two bodies lay with heads still to the west, having escaped more easily than their neighbours. Over their heads were bundles of flax. The cloth used for their shrouds was of an extraordinary coarseness, rather matting than cloth. Over one body could still be distinguished another cloth outside this in the folds of which were bundles of flax. Half a dozen palmribs inside the wrappings gave stiffness to the body.

1952. 70. South of the wall of the south church lay a small wooden coffin with a gable roof over the head : this roof was nailed in place, but the rest of the lid drew off from slots in the two sides. Inside appeared the body of a young child, once elaborately clothed in garments of good quality, the state of which was now hopeless. It was a tedious task to distinguish the different robes, so much of them had fallen to dust, so little remained that could be touched. Taking them in order from the outside, the robes in which this child had been buried were :

1. A green robe with sleeves. The material is silk on a linen base. There is a low collar, a cuff and a broad vertical stripe down the front, all of a red material with some design on it of green and yellow. These are doubtless stripes of tapestry weaving. Outside was a knitted girdle.

2. Robe of striped linen with deep collar, cuff and front stripe of tapestry weaving; the pattern is of the white «ace of spades» on red.

3. Kufiyeh (?) of yellow linen gauze with narrow border of green silk. Over the head a similarly delicate fabric of pure silk.

4. A robe of striped linen with two stole-like bands of tapestry. The cuffs are bound with silk and linen tape.

5. A linen shirt with short sleeves. Button formed of cloth sewed up into a little ball. An extra band of fine linen on each shoulder, like an epaulette.

6 and 7. Two more linen shirts, one without sleeves but with collar, shoulder and armholes decorated with strips of white-on-blue tapestry.

8. A shirt with sleeves. It was too long and had been taken up 0 m. 04 cent. The collar was made of an old bit of tapestry cut up; it buttoned on each side the neck. Two stoles or clavi of tapestry.

9. Shirt of plain green silk with short sleeves, red collar and single vertical band of silk and linen tape.

10. Yellow silk shirt with linen lining or base. There is a pattern in the silk, of small rosettes in squares. The cuffs of red silk brocade with pattern in yellow. Of the same brocade were the collar and the single vertical stripe under which the shirt was fastened.

11. Near this last was a part of an open net bag, probably a cap.

The greater part of all these robes had decayed, and what could be seen was in too bad a state to be preserved.

1952. 71. A large wooden coffin in a grave south of the fourth church, buried at no great depth, the lid being but half a metre below the level of the church floor. The coffin is of rectangular form made of well-sawn 0 m. 03 cent. planks of very modern appearance. Inside over the head and feet of the body were bundles of palmleaves wrapped up in cloth, tied with tape, and looking like small pillows : over the head only one was noted, but below it six, and above the feet at least six more. The coverings of the body were as follows :

1. On the outside a rather coarse linen sheet.

2. A second sheet fastened with a soft string lapped round in a spiral.

One of these two had a 0 m. 03 cent. wide border embroidered in blue and red.

3. A long green robe with sleeves.

4. Coarse self-coloured linen garment.

Over the head was a mass of flax felted together by decay. The skull was small, adult, with short hair. One molar tooth was decayed. Among the wrappings near by was a mass of pigeon's feathers, no doubt from the stuffing of a cushion. The brains were dried up, much as in praedynastic skulls. There had been embroidery on the collar, but nothing more could be made out of the clothes.

1952. 106. Another burial near the fourth church, but outside it, on the east. The body lay with head west, feet east as is, of course, the case in all these burials. The head rested on a pillow stuffed with «tibn» or chopped straw. The body was tied round with a soft cord or stout string tied at such frequent intervals that it formed an open network. The outer wrapping was of coarse white linen, and inside this were coarse yellow wrappings, sheets, as it appeared, not shaped clothes. The body lay at the same level at the church floor, but no certain conclusion could be reached as to their relative dates.

1952. 107. A body near the last, buried a little deeper. On each side of the head was a bundle of twigs of henna (?), round the body an open network of cord as in the last case. The wrappings were as follows :

1. Outside a sheet of strong white linen.

2. Sheet of dark blue linen again elaborately tied with cord so that the ties looked like a net with a 0 m. 15 cent. long mesh.

3. A fine linen shawl (?) reaching to above the knees; in it a narrow strip of embroidery.

4. A stout woollen garment with enormous wide sleeves, and buttons on each side of the neck.

Below the body, inside the blue sheet, were 8 long reeds.

1952. 108. A child burial near the last two. Four stones laid in a row between this and n° 110 seem to have formed a boundary and show that these graves in the sand were dug but 0 m. 60 cent. deep. Four palm branches, planted above the head, were still in place. The body was tied in a network of cord. Inside this were :

1. A sheet of good linen with a fringe at each end, about 0 m. 60 cent. longer than the body; the excess was wrapped round the feet.

2. More cordage and a great wool blanket.

3. Over the head and chest a fringed linen shawl.

4. A yellow robe of wool with huge sleeves, tied together by a cord round the knees.

There was a rough board below the body. The skeleton was that of an aged man; only one tooth was left in the lower jaw.

1952. 109. Another burial in the same group, east of the church. The clothes on the body were :

1. Outside a linen robe with sleeves, but the sleeves were tied together over the body.

2. 3 and 4. A garment of yellow linen with lighter stripes, a black net with red border, and some green linen. The order and nature of these garments could not be made out.

1952. 110. A similar interment. A wreath of henna tied with cord round the head. A shawl (?) of wool with blue and red stars embroidered on it was seen, but the body could not be carefully examined.

1952. 111. Similar burial in same group, at the level of the foundations of the church. Outside were henna wreaths. The wrappings, beginning from the outside, were :

1. A sheet of good linen wrapped round twice.

2. Cordage in diamond pattern.

3. A fine sheet of brick red colour with white cord edging.

4. A long robe reaching to the ankles, of a bright red cloth with narrow white stripes; it has sleeves, and a 0 m. 45 cent. deep white lining to the skirt.

5. Dark red woollen robe with deep collar embroidered white on blue : yellow cord inside. T-shaped shoulder pieces of the same tapestry.

Eight palm-leaf stems were in the bandages. Over the head was some fine muslin, also some linen with the «ace of spades» pattern embroidered on it. The head was small, the hair long; the body was doubtless that of a woman.

1958. Over the body was laid a grass mat, 2 metres long by 1 metre broad, thick and soft, and over the feet were bundles of henna, carefully made, about 0 m. 40 cent. long, with flat base and sharp top, made up with palm leaf ribs to stiffen them. Along the side and between the wrappings was more henna. Wrappings of coarse linen. A woman.

2001 B. Above the body were 2 bundles wrapped in green cloth. One contained two palm leaf stems, bent into quarters, and 3 bits of stout reeds 0 m. 30 cent. long. The other bundle, the cloth of which was part of a garment and included the sleeve, contained thin reed. Over the head was laid a woollen cap. The string binding, the very coarse cloth-like matting, and a saffron coloured inner cloth were noted. Body was probably male, aet. 30.

2001 E. A child. Wisps of red and white string round the body. Bracelets of bronze wire on the left arm. Cloth mostly of coarse sacking, but a dark red shirt inside. Henna over the feet. Two short stiff reeds on each side of the feet to fill out the bundle. A board of palm wood below the body.

2001 D. Another child. The loose wisps of string are noted outside, then a red garment or sheet, henna above the head, a single shell suspended at the neck. No more could be made out, so badly was everything decayed.

2001 F. A burial under the floor of a building in the cemetery in the low ground, to the south of the monastery; the floor had been broken through to let the body down. Again henna leaves were seen above the head and red dust derived from the decay of an inner garment.

2002. Over the feet were bundles of reeds and palm fibre fastened with the usual red string. Below was a white material with blue stripes and a border of pulled thread : under this a very coarse uncoloured jute-like sheeting, and last, next to the bones, a dark red cloth. Inside the pelvis were the bones of an unborn child of ca. 3 1/2 months.

2003. Above the body was a mat of reed. Below this, lying on the body, the musical instrument of pl. LVII. Head and feet were elaborately protected by gable shaped heaps (13 at the head) of bundles of reed and chopped straw. A cloth used for an outer wrapping resembled a modern blue and white check towelling. Below the body were 12 palm leaf stems.

2005. Over the head was a bundle of henna wrapped in cloth. The wrappings were badly decayed but one piece had the edge hemmed over, and in the hem a running cord of various colours, apparently just the same work as small boys in England make with a bobbin and four pins. Under the body was a pipe or flageolet (v. pl. LIV, 2, centre).

2006. Over the head a 0 m. 50 cent. long L-shaped bundle of palm leaf and henna (?). This includes 4 smaller bundles, the whole wrapped in an embroidered cloth and tied with red string. A hank of white string is included in the bundle. Over the body about 8 thicknesses of plain cloth. An aged skull.

2009. At 2 metres depth a child, lying with head west. String wound round outside. The wrappings, beginning from the outside, are as follows :

1. Coarse yellow wool blanket turned up over the feet and tied.
2. A board.
3. A striped blue linen shirt laid below the body, on the board, the neck of the garment below the feet.
4. Blue linen cap (Arab. bushnêga), a bag with one side split down, over the head.
5. Woollen garment with linen lining.

There was also a linen robe with striped coloured border.

COINS.

The coins found were submitted to Mr. J. G. Milne, who has examined them and drawn up the following catalogue. From a letter of his referring to the coins of the second year, I extract the following paragraphs :

«This collection seems to limit the greatness of your monastery to about a century. We may disregard the stray Ptolemaic and early Roman, which certainly do not represent anything circulating in the monastery. The first coins which may have been used by the monks are the minimi, which formed the bulk of the currency of Egypt during the 5th century. The specimens are all hopelessly worn. The big folles of Constantinople of Anastasius, Justin I, and Justinian — 13 in all — are also well worn. After Justinian started the Alexandrian follis of 12 nummia, the big folles of Constantinople seem to have dropped out of use in Egypt — we only get sporadic examples, e.g. here one of Justin II, one of Tiberius, and one of Maurice. On the other hand, the Alexandrian folles are fairly plentiful — there are 67 in all, from Justinian to Phocas. These little folles are hard to classify, as they are so barbarously struck — and when they are worn it becomes hopeless. Then under Heraclius we get a great rush of coins — 128 of this reign. Probably these circulated long after the Arab conquest, as the Omayyads are not supposed to have struck their coins till about 690, and these are the next lot in the collection. The only coin later than the Omayyads is one Abbasid of 750 A. D. So it looks as if the monastery started about 550 and wound up about 750.

«The Arabic coins sent to the British Museum for identification have just come back, and add a little more definition to dating. In one bunch of 39 — n° 1813 — there are 18 undated Omayyad, 7 dated of As-Saffah A. H. 133, and 14 of As-Saffah with illegible dates : of n° 1894, 4 are of As-Saffah A. H. 133, and one undated, probably of his time. The rest of what I described as «early Arab», appear to be all Omayyads, undated.

«This gives us in all 12 dated coins of A. H. 133; and all these in unworn condition. As there are no later dates, it looks very much as if the monastery came to an abrupt conclusion in or shortly after 751 A. D.»

CATALOGUE OF THE COINS.

ABBREVIATIONS, ETC.

Minimi = ...	the small coinage of the 5th century A. D., usually illegible.
M = ...	Byzantine follis of Constantinople or Asiatic mints, of 40 nummia.
I B = ...	Byzantine follis of Alexandria, of 12 nummia.
B M = ...	*Wroth Imperial Byzantin coins in the British Museum.*

Types of Heraclius :

I.	*Obv*.	Bust facing, between star and crescent.	
	Rev.	I+B — in ex. ΑΛЄΞ	(B. M. 279/82).
II.	*Obv*.	Standing figure holding long cross and orb.	
	Rev.	I✚B — in ex. ΑΛЄΞ	(B. M. 283/4).
III *a*.	*Obv*.	Two busts facing, cross between on steps.	
	Rev.	I$\underline{\underline{+}}$B — in ex. ΑΛЄΞ	(B. M. 287).
b.	*Obv*.	Two busts facing, cross without steps.	
	Rev.	I✝B — in ex. ΑΛЄΞ	(B. M. 288).
IV.	*Obv*.	Two busts facing, traces of blundered inscription.	
	Rev.	I$\underline{\underline{+}}$B — in ex. ΑΛЄΞ	(B. M. 289/96).
V *a*.	*Obv*.	Three standing figures.	
	Rev.	I$\underset{M}{+}$B — in ex. ΑΛЄΞ	(B. M. 298/300).
b.	*Obv*.	Three standing figures.	
	Rev.	I✝B — in ex. ΑΛЄΞ	(B. M. 297).
VI.	*Obv*.	Bust facing, with orb surmounted by palm.	
	Rev.	IMB (or various blundered forms) — in ex . . . Abaz.	(B. M. 305).
VII.	*Obv*.	Two busts facing, long cross between.	
	Rev.	A$\underline{\underline{+}}$Ω — in ex ΠΑΝ (or various blundered forms).	(B. M. 315).
Late 6 *c* I B = ...		Byzantine follis of Alexandria of time of Justin II to Phocas.	

I. GOLD.

Room number.	
1769	*Solidi.* Phocas : as B. M. 10/11, or 12/15, but rev. leg. ending AVGUϛ. Heraclius : B. M. 16; B. M. 18; B. M. 24.
1771	*Solidus.* Heraclius : as B. M. 3, but rev. leg. ending AVGUI. *Semissis.* Heraclius : B. M. 88. *Tremisses.* Tiberius II : B. M. 14. Heraclius : B. M. 95. Constans II : B. M. 74.

II. COPPER.

Room number.		
737	1 Ptolemy III. = Svoronos 976	1
738	1 Maurice or Phocas	1
753	1 Early Khalifate. Probably second century of Hegira	1
770	1 Heraclius, type II	1
773	1 Ptolemy I (?). 1 Heraclius, type IV	2
781	1 Heraclius, type I. 1 Maurice or Phocas	2
786	1 Byzantine	1
791	1 Heraclius, type II	1
796	1 Roman IVth century A. D. (?)	1
1705	1 Heraclius	1
1706	1 Ptolemy X	1
1709	1 Maurice or Phocas, 1 probably Phocas, 5 Arab of early Khalifate	7

No number.			
	1 Ptolemy II = Svoronos 553		1
	1 Maximianus	IMPCMAMAXIMIANYSPPAVG bust r. CONCORDIAMI LITVM Jupiter and emperor : between, KB	1
	1 Anastasius	DNANASTA SIUSPPAUG bust r. ⚹ $\overset{+}{\underset{\epsilon}{\mathrm{M}}}$ ⚹ $\overline{\mathrm{CON}}$ Follis Constantinople B. M. 28.	1
	1 Tiberius Constantinus IB = B. M. 132 (?)		1
	1 Focas, M of Constantinople = B. M. 36	DNFOCA A + N M $\overline{\mathrm{CON}}$ N Δ O	1
	1 Heraclius, type I		1
	1 Heraclius, type V *b*		1
	5 Heraclius		5
	7 Arab. Early Khalifate		7

The above copper coins are from the first year's excavations.

1700	1 Justin II IB = B. M. 241. 1 Omayyad	2
1701	1 Cleopatra VII (piece of 40 copper drachmas) = Svoronos 1872. 2 Heraclius, type II. 1 Heraclius, type III *b*. 1 Heraclius, type V *a*. 1 Constans II, M of Constantinople = B. M. 126? 2 early Arab. 2?	10
1736	1 ?	1
1752	1 Heraclius, type VI. 3?	4
1776	1 Anastasius M of Constantinople = B. M. 20. 1 Abbasid of As-Saffah (A. H. 133)	2
1777	1 late 6 *c.* IB. 6 Heraclius, type I. 2 Heraclius, type III *a*. 1 Heraclius, type III *b*. 1 Heraclius, type IV. 1?	12
1793	1 Heraclius? 4 Omayyad. 13?	18
1794	5 Omayyad	5

Room number.		
1795	1 Justin II, M of Antioch, as B.M. 211/2, but year 12. 2 late 6 *c.* I B. 4 Omayyad. 1?	8
1796	1 Heraclius, type I. 1 Heraclius, type II. 1 Heraclius, type V *b*. 1 Omayyad. 3?	7
1800	2 Phocas IB, cf. B.M. 131. 1 Heraclius, type II. 1?	4
1809	1 late 6 *c.* IB. 2 Omayyad	3
1811	1 Heraclius, type I. 1 Heraclius, type II	2
1813	39 early Arab. Of these 18 undated Omayyad, 7 dated As-Saffah A.H. 133, 14 of As-Saffah with illegible dates	39
1823	1 Heraclius, type V *a*. 1 Heraclius type VI. 1? Roll of minimi	3
1823	1 Heraclius, type V *a*	1
1823	1 late 6 *c.* I.B. 2 Heraclius, type II. 2 Omayyad. 7?	12
1826	2 ?	2
1829	2 Heraclius, type II	2
1831	1 Heraclius, type I. 1 Heraclius type II	2
1856	1 late 6 *c.* I B	1
1881	1 Ptolemy Soter II = Svoronos 1426. 1 Maurice M of Cyzicus = B. M. 160. 1 late 6 *c.* IB. 3 Heraclius, type II. 2 Heraclius, type V *a*. 1 Heraclius, type VI. 1 Heraclius, type VII. 2 minimi. 1 Omayyad. 3?	16
1885	1 Heraclius, type V *a*. 1 Heraclius, type V *b*	2
1888	1 Anastasius M of Constantinople, B. M. 19. 2 late 6 *c.* IB	3
1889	1 large Alexandrian bronze of Lucius Verus? 1 Heraclius, type III *b*	2
1894	1 Justinian IB = B.M. 344? 1 Heraclius, type II. 6 Omayyad : of these 4 are of As-Saffah A.H. 133, and one undated, probably of his time	8
1902	2 Omayyad	2
1903	1 ?	1
1910	15 Omayyad. 3?	18
1910	1 Phocas IB. Cf. B.M. 132	1
1913	1 Maurice IB. = B.M. 222. 1 Heraclius, type II	2
1921	1 late 6 *c.* IB	1
1935	1 Heraclius, type II	1
1935 (N. trench)	1 Justinian IB = B.M. 342? 1 Omayyad. 1?	3
1936	2 ?	2
1936	2 late 6 *c.* IB	2
Near 1936	1 late 6 *c.* IB. 14 Omayyad. 9?	24
1937	1 ?	1
1940	1 Omayyad. 1?	2
1943	1 Justin II IB = B.M. 243?	1
1945	1 Heraclius, type II	1
1961	1 Constantine I, Gloria Exercitus type. 1 late 6 *c.* IB. 7 Omayyad. 3?	12
1952	1 Heraclius, type III *b*. 2 Omayyad. 1?	4
1952 (apse-low)	18 minimi	18
1952 (N. wall)	2 Heraclius, type I. 1 Heraclius, type IV. 2?	5
1952	2 Omayyad. 2?	4
S. of 1952	1 Heraclius, type II. 1 Omayyad. 3?	5
E. of 1952	1 late 6 *c.* IB. 3?	4

Room number.		
1956	1 Phocas I B cf B. M. 132. 1 late 6 *c.* I B. 1 Heraclius, type I.	3
1964	1 Heraclius, type II. 1 Heraclius, type V *a.* 1 Omayyad. 3?	6
1965	4 early Arab	4
1968	1 Phocas I B, cf. B. M. 132. 1 late 6 *c.* I B. 5?	7
1972	1 late 6 *c.* I B. 1 Heraclius, type V *a.* 1 Omayyad. 1?	4
1973	2 ?	2
1976	1 Tiberius II I B = B. M. 132. 1 Phocas I B. cf. B. M. 123. 1 late 6 *c.* I. B. 1 Heraclius, type III *b.* 5 Omayyad. 11?	20
1977	1 late 6 *c.* I B. 2 Omayyad. 3?	6
1981	1 Justin I, M of Constantinople = B. M. 30. 1 late 6 *c.* I B.	2
1987	1 late 6 *c.* I B. 1 Heraclius, type II. 1 Heraclius type III *a.* 5?	8
1987	1 Anastasius or Justin I, M of Constantinople. 1 Heraclius, type II. 1 Heraclius, type III *b.* 3?	6
1990	1 late 6 *c.* I B. 8?	9
1990	1 late 6 *c.* I B. 2 Heraclius, type II. 1 Heraclius, type III *a.* 15 early Arab. 33?.	52
1990	1 Ptolemaic or early Roman. 1 Anastasius or Justin I, M of Constantinople 18 early Arab. 31?	51
2004	1 late 6 *c.* I B. 1?	2
2007	1 Heraclius, type II. 10 Omayyad	11
2011	1 Heraclius, type V *a.* 1 Omayyad	2
2014	1 Tiberius II, I B, cf. B. M. 143. 1 Heraclius, type II	2
2017	1 Omayyad	1
2017 *b*	1 Omayyad	1
2017 *c*	1 Omayyad	1
2017 *d*	1 Omayyad	1
2017 *e* (under stair).	1 Heraclius, type VI	1
2031	1 Justin II, I B = B. M. 241. 1 Tiberius II, I B = B. M. 143. 1 Heraclius, type V *b.* 1?	4
2032	1 Anastasius, M of Constantinople = B. M. 20	1
2032	2 Maurice I B = B. M. 222. 1 Tiberius II, I B = B. M. 136. 2?	5
2033	1 Heraclius, type II	1
2033	1 Justin II, I B = B. M. 241? 1 Heraclius, type III *b.* 1 Heraclius, type IV.	3
2035 S	1 Heraclius, type II. 1 Heraclius, type III *a.* 2 Heraclius, type III *b.* 1?	5
2035 S (below floor).	3 Heraclius, type II. 1?	4
2036	12 minimi. 1?	13
2050 (Oil-press)	2 late 6 *c.* I B. 5 Omayyad. 1?	8
2050	1 Anastasius, M of Constantinople = B. M. 20. 1 late 6 *c.* I B. 3 Heraclius, type V *a.* 2 Omayyad. 3?	10
2052	1 Omayyad (dated A. H. 104)	1
2052	1 Tiberius II, I B = B. M. 139? 1 late 6 *c.* I B. 1 Heraclius, type VI. 1 Omayyad. 4?	8
2053	1 Heraclius, type V *a*	1
2055	1 ?	1
2056	1 Heraclius, type V *a.* 2 Omayyad.	3
2068 E.	1 Diocletian (Providentia Deorum type, pierced with ring). 1 Heraclius, type II. 1 Omayyad	3

Group from « Sebakh »	1 Justinian M of Constantinople = B. M. 33. 1 Heraclius, type V *a*.	2
„	2 Phocas I B. cf. B. M. 123, 128.	2
„	1 Tiberius II M of Antioch. cf. B. M. 93/5. 2 late 6 *c*. I B. 1 Heraclius, type II. 2 Omayyad	6
„	1 Agrippina Claudii = Dattari 178? 1 Vespasian = Dattari 372. 1 small Æ of late 1st cent. A. D. 1 Constantine I, soli invicto Comiti type. 1 Anastasius M of Constantinople = B. M. 28. 1 Justin I M of Constantinople cf. B. M. 20. 1 Justinian M of Constantinople = B. M. 29? 1 Justinian M of. Constantinople = B. M. 29? 1 Anastasius or Justin I M of Constantinople. 2 Justinian I B = B. M. 344. 1 Justin II I B = B. M. 241? 1 Tiberius II I B = B. M. 143? 2 Maurice I B = B. M. 222. 5 late 6 cen. I B. 3 Heraclius, type I. 6 Heraclius, type II. 1 Heraclius, type III *a*. 1 Heraclius, type III *b*. 5 Heraclius, type IV. 9 Heraclius, type V *a*. 1 Heraclius, type V *b*. 4 Heraclius, type VI. 9 or. I B. 16 early Arab. 40?	115

SUMMARY (Copper).

Ptolemaic		1 Ptolemy I. 1 Ptolemy II. 1 Ptolemy III. 2 Soter II. 1 Cleopatra VII	6
Roman	*Alexandrian*	1 Agrippina. 1 Vespasian. 1 L. Verus? 1 late 1st century	4
	Imperial	1 Diocletian. 1 Maximian. 2 Constantine. 1 IVth century	5
	Minimi	32 + roll.	32
Byzantine	*M folles*	Anastasius, 6. Justin I, 2. Anastasius or Justin I, 3. Justinian, 3. Justin II, 1. Tiberius II, 1. Maurice, 1. Phocas, 1. Constans II, 1	19
	I B folles	Justinian, 4. Justin II, 5. Tiberius II, 6. Maurice, 5. Phocas, 8. Maurice or Phocas, 2, one probably Phocas. Late 6 *c*., 36	67
	Heraclius I B	Type I, 17. II, 40. III *a*, 6. III *b*, 10. IV, 8. V *a*, 24. V *b*, 5. VI, 9. VII, 1. ? 1. 6 others	127
	Arab	Omayyad and early Arab, 195. Abbasid, 26	221
	Illegible		231
	Doubtful Byzantine		9
			721

To these must be added 2 gold Arabic coins.

Arabic Gold Coins. 1° Dinar. Diam. 0 m. 019 mill. weight 4,3 gr. Year اربع وثمنين A.D. 703
2° Small gold coin (1/3)? Diam. 0 m. 011 mill., weight 1,05 gr. Year سبع وتسعين or possibly سبع وسبعين.
From high level west of 1952.

GLASS.

A great number of fragments of glass were found, but very few complete vessels.

The commonest type was the stout tumbler, nearly vertical, but drawn in slightly above and rounded into the base. It is of light blue green or purple glass, ornamented with designs of lozenges, zigzags, arcs of circles and rows of dots, all produced by pinching the red-hot glass with pliers armed with specially shaped jaws. The larger tumblers must have been about 0 m. 10 cent. high, held a good deal, and been used for water.

Wineglasses were almost equally numerous, but being made of glass blown very thin (1/2 mill. and less) were generally broken into very small pieces : the stems and feet were better preserved. Light green or light blue glass was preferred : short and long stems were to be found. A curious piece is the wineglass (pl. LII, 2) with a crocodile inside the bowl, an evidence of some festive element in the monastic life. A dozen or more discs of dark blue and purple glass looked exactly like the feet of wineglasses, but no fragments of bowls of these dark colours were noticed, and as we found a piece of a window frame of plaster in which parts of similar discs remained, it is certain that these objects were specially made to be inserted in such coloured lights.

There were some vessels of considerable size; a bowl of thin glass with folded over rim was 0 m. 24 cent. in diameter, and as the hoopshaped foot of another was itself 0 m. 20 cent. across, the bowl must have been much larger. There were a certain number of bottles, and one set of 9 (?) complete flasks, squat «liqueur» bottles with short necks, were found together (not illustrated).

Part of a saltcellar of clear glass with a blue rim and ornament of knobs arranged in circles was exactly like a more complete specimen found in a previous year and published Saqq., II, pl. LXIII, 2. The photographs (pl. LII) show all that can be seen of most of the shapes. The stout stems looking as if made of bulbs of glass welded together, one of them 0 m. 10 cent. long, should be noticed : they must belong to large bowls.

Window glass was made in circular sheets, up to 0 m. 40 cent. in diameter at least, with smooth turned-over edges. The print of such a sheet on the mud luting was seen in one room and the fragments of glass filling the print were picked up below it. This glass was clear, but fragments of dark blue and of a fine purple showed that colours were also made : the darker fragments were noticed to be rather thick, 0 m. 002 mill. at the thinnest part.

Of variegated glass there were a few fragments. The top of a small bottle (pl. LII, 4), is of a dark sherry-colour with a wavy design in white, applied, as it seems, in very thin half-melted rods while the glass was still glowing. The bottle is of blown glass, the inside surface of which is quite smooth, so the process of manufacture was quite different from the old Egyptian method by which the nearly melting strips of glass were wrapped round a sandy mould or core. But the decoration seems to have been applied much in the same way; on a broken edge one can with a lens see the white ribbon sunk into the darker glass of the bottle. Probably the decoration was applied before the bottle was fully formed : if the bulb were reheated and slightly expanded again by blowing, no doubt the inlaid strips would sink deeper in.

There were a few fragments of a vase of similar technique, but of different colour, with red and blue streaks on a green ground. A small piece of a rod of the variegated glass intended to be cut into discs for inlay, may be mentioned. It was 0 m. 03 cent. in diameter, of a blue and white streaked pattern.

Two small fragments, each only 0 m. 04 cent. long, are of interest as being really enamelled glass. One shows a human head with a halo (pl. LII, 4 above central bottle), the other a wing. The colour of the glass is light green but the design a dark yellowish brown on a yellow background, all applied by means of a very thin flush of glass. By reflected light the design is purple. These two fragments were found in different rooms, but near together. A solitary fragment came from a lamp (?) of clear glass with traces of Arabic letters enamelled in dark brown. Another curious piece (pl. LII, 4, left of centre bottle) is painted on the inner side with a floral pattern of green and black on a red background and the design is protected by a thin layer of plaster, the glass being, of course, rendered opaque.

A small number of Arabic glass weights and stamps from measures, some of them only fragments, were found. Those of interest were seven in number :

1. A disc-shaped stamp from a glass measure, 0 m. 036 mill. in diameter, inscribed :

امر اسامه بن [زي]ر نصف قسط واف

Osama was financial governor from 713 to 717 A. D.

2. Similar stamp, inscribed with the name of Mohamed Said, governor in 769 A. D. (?):

بسم الله امر الامير محمد سعيد ربع قسط واف

3. Fragment of a weight, inscribed :

بسم الله [امر]
الله بالو[افه]

4. Part of a stirrup-shaped weight, reading very doubtful : four lines in a square; begins :

الوفا بالله

5. Green glass weight of 170 grammes, a disc 0 m. 08 cent. in diameter, 0 m. 02 cent. thick : in the centre, in a deep depression, an inscription in bold letters :

بسم الله
رطل كبير [?]
فى سنه
[ا] حدى وميه

720 A. D.

6. Small coin weight, 0 m. 020 mill. in diameter (less than 2 grammes in weight), of Abdallah el Mansur, acc. 754 A. D.

مما امر به
عبد الله عبد الله
امير المومنين او

فو الكيل ولا تكونوا
من المخسرين مثقال
ثلث واف

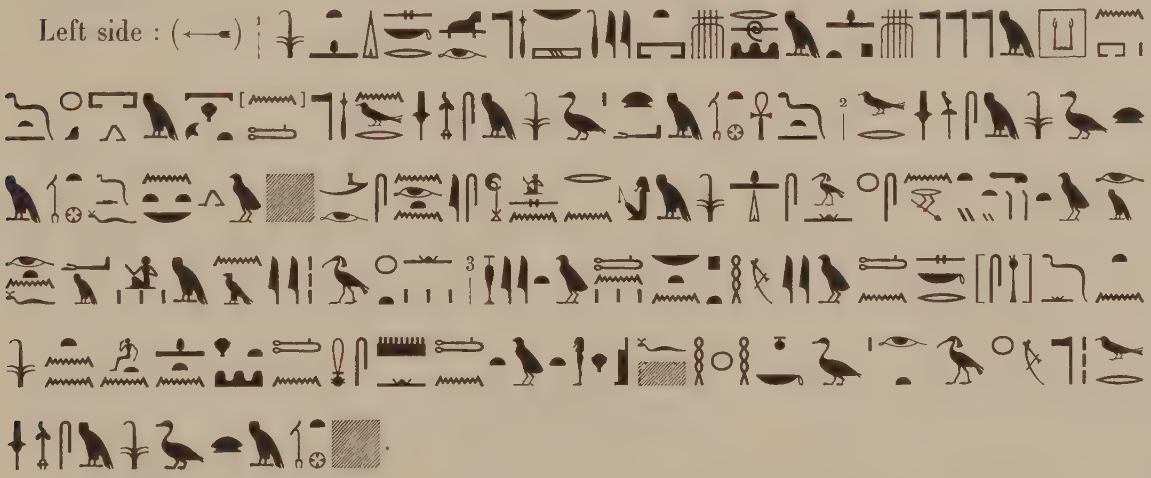
7. Part of a stirrup-shaped weight, inscribed, probably, with the name of Yazîd, the freedman of Matawakkil, Governor in 856 A.D.

[ا] مر به الامير .....
[عبد] الله مولى امير
المومنين

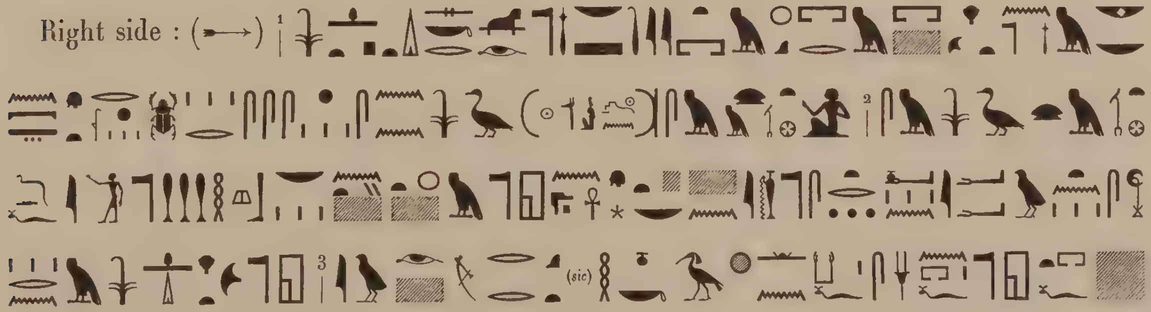
ADDITION TO VOL. III.

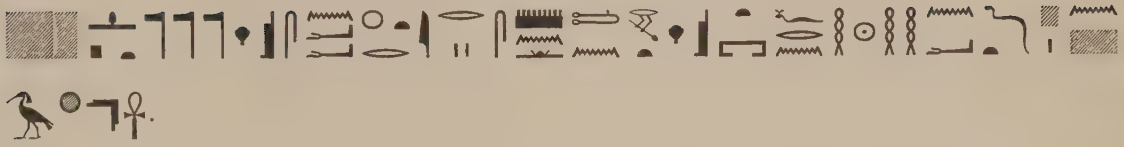
In the last report (Saqq., III, p. 2) mention was made of the four foundation stones of the main church, but no details were given as to the south-west stone. It is evidently the base of a statue, is 1 m. 72 cent. long, 0 m. 80 cent. wide, and 0 m. 50 cent. high. On the upper surface is an oblong depression in which the statue stood, and before it is a table of offerings in relief. Round the edges of the base runs an inscription in 3 lines, and below them are kneeling figures of the members of the family, with their names above them. These are illegible, but the main text was clearer, and from my hand copy Prof. Spiegelberg made the translation given below: he has not seen the original.

Left side : (←)



Right side : (→)





Give an offering to the King and to Sokar-Osiris, the great god, the lord of Štj.t, the chief of the necropolis of Raste (Rꜣ-stꜣ w) residing at the head (?) of (*ḥtp m ḫnt*?) the gods in the Ka temple of (his) estate . . . . on the altar of the great god for the High Priest of Memphis, the King's son Chamoies, living for ever. The High Priest of Memphis, the King's son Chamoies says : «All who shall come to see what I have made, to remember my name with the formula of offering and to honour my statue, to them may the like be done (?) Ye who know my virtues (?) may our lord Ptah favour you, may Sokar love you, may the King continue (your offices ?) to your children, may ye rest in your graves, if ye keep (my) statue firm in its eternal place. I am a son who did excellent deeds for the gods, the High Priest of Memphis, the King's son Chamoies». Give an offering to the King and to Sokar-Osiris the great god, the lord of Ŝtj.t in . . . . with what is offered (?) on the altar of the great god at all feasts of heaven and earth each in their season for the son of King Rameses II, the High Priest Chamoies. The High Priest Chamoies says : «Oh, ye prophets and reciting priests who will later be in the temple of the living Apis in every month! Pour out for me libation and incense, stretch out for me your arms (over the offering (1)), remember my name with the formula of offering on the altar of the temple. I have done what Ptah loves. I am one glorified by (?) his Ka, a spirit (2) of his house and his temple. (I am a priest who) places the gods in peace in their abodes, who does everything in the right way. Make firm (my) statue (on) its eternal base (. . . .) . . . of the living Apis».

Note. — According to the text this base belonged to a statue of the well-known High priest of Memphis (Ḫʿ-m-Wꜣs.t) whose connection with the Serapeum of Memphis was already (3) known but as the form of the base points to an Apis having stood on it, we may perhaps suppose that the High Priest was represented with the sacred animal, somewhat in the style of the well-known group (n° 1020) in the Cairo Museum.

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(1) V. Walker, *P. S. B. A.*, XXVI (1904), p. 70 ff.
(2) V. *Recueil*, XXVIII (1906), p. 164.
(3) V. Petrie, *History*, III, p. 84.

THE

COPTIC INSCRIPTIONS

BY SIR HERBERT THOMPSON.

The inscriptions are arranged as follows :

Introduction.
A. Inscriptions cut in stone, nos 169-311.
B. Inscriptions in paint or ink, and graffiti, nos 312-366.
C. Ostraca, nos 367-400.

The inscriptions are numbered in continuation of those published in vol. III and those in divisions A and B are arranged according to the numbers of the rooms in which they were found.

INTRODUCTION.

The inscriptions of all kinds found during the excavations at the monastery amount to just about 400. The first point that is noticeable is the paucity of Greek ones (fragments in vol. III, pl. LI, 1-2, inscriptions nos 37, 292, and a few receipts on ostraca nos 375 seq.) or Arabic ones, a few graffiti only. Nearly everything was inscribed in Coptic, and in the Sahidic dialect with only occasional traces of Fayumic (nos 41, 388) or Bohairic (nos 197, 317, 365, 399).

There is a great lack of variety in the inscriptions and they tell us next to nothing of the history of the monastery. The dated examples are few (vol. III, nos 10-12, 65; vol. IV, nos 186, 202-5, 208-10, 212, 213, 221, 274, 280); they range between A. D. 695 and 831/49. Judging from the style of the undated ones, one would say that nearly all of them fall within about the same limits. As we know that the foundation of the monastery goes back to about the latter half of the 5th century, this points to a complete destruction, and a re-building perhaps in the second half of the 8th century or early 9th. This is confirmed by the fact that nearly all the inscriptions on stone are tombstones, which are not in their original positions, but have been re-used for purposes of construction and paving, and were probably brought in from the monastery burial-ground at some time subsequent to the dates they bear. This re-use is evident in some cases from their situation (used for wall-construction or as threshold stones), and in others since they commemorate women, who could not possibly have been buried within the monastery, though they may have been admitted to the adjacent cemetery (nos 27, 44, 58, 85, 201, 270, 289, 291).

The great majority of the inscriptions are invocations on behalf of the dead or the living. Among the exceptions the most notable are the lists of patriarchs (nos 115, 265), both unfortunately in a fragmentary state, the wine-list for feast-days (no 226) the Founder's commemoration (no 91) and the only two inscriptions which seem to bring us into personal contact with St. Jeremias, the record of his place of sitting (no 14) and of his public intercession (no 188). Possibly references to persecution are made in nos 167 and 340.

The invocations contain lists of saints, which are interesting, if often puzzling. The fullest scheme begins with the Trinity and continues with the Heavenly Court including the Virgin Mary, the Archangels, the 24 Elders and 4 Beasts of the Apocalypse and the Powers of the Holy Spirit (cf. nº 203 note); then follow the principal groups and selected individuals of the Old Testament and New Testament, then come martyrs and local saints and worthies in descending order of rank, though sometimes the founder Jeremias and his inseparable companion Enoch are given a precedence next after the Trinity and before all others. This general scheme may be, and often is, reduced to the first and last components viz, the Trinity and the local Saints, but there is every degree in between. The chief local Saints are St. Jeremias, as to whose historical existence there is no doubt (vol. III, p. I-III) and ⲁⲡⲁ ⲉⲛⲱⲭ and ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ. As to Enoch, I was inclined at first to regard him also as a historical person, on account of his invariable association with Jeremias, even to the extent of his dates being recorded in nº 91 and because his portrait appeared between those of monks in vol. II, pl. LVI, though here the inscription on his dress «the Book of Life» raised a doubt. Dr Crum, after the publication of vol. III expressed to me his opinion that this was probably the biblical Enoch and Dr O. v. Lemm identified our Enoch with «Henoch der Schriftgelehrte» in his Kl. Kopt. Studien, p. 521, nº LIV. The inscriptions now printed (nos 233, 295, 304, 329, 340) leave no doubt that this view is correct, as he is there called the Scribe of Righteousness(1). This is the title given to the biblical Enoch in the apocryphal book which bears his name (*Enoch*, XII, 4) and there was a widely spread tradition of his learning and his function as divine recorder in Coptic literature (see references quoted by Lemm, *u. s.*, and Crum, *Archaeol. Report*, 1905-6, p. 73, also Triadon, ed. von Lemm 290). The feast of his translation seems to have been kept towards the end of Epiphi, on the 28th according to one calendar printed by Selden, de Synedriis, *Amest.*, 1679, III, 219, on the 25th according to another ib. 224, while the Ethiopic Synaxarium published by Guidi (*Patrol. Or.*, VII, 403) gives 24 or 25 Hamle (Epiphi). Our inscription nº 91 probably fixed it on the 20th of that month, if we read at the end ⲁⲩⲁⲛⲁ[ⲗⲁⲙⲃⲁⲛⲉ ⲙⲙⲟϥ], cf. *Sirach*, XLIX, 16 (Lagarde).

Enoch being thus deprived of all historical character, there need be no hesitation in identifying Ama Sibylla as the Sibyl, the reputed authoress of the Oracles. On two of these new texts she is described as the Prophetess (nos 290, 304) and she was also by some regarded as the sister of Enoch (see nº 30, n. 7), but there is no trace of this tradition at Saqqarah.

Next to the foregoing Panisneu and the Bawit trio, Apollo, Phib and Anoup, are the saints invoked most frequently. The former was a celebrated martyr of the Thebaid; but why he was selected for special honour we do not know. The connection with the Bawit monastery seems to have been a close one; not only were the saints of one monastery honoured at the other and vice versa, but the style of art in the two buildings is so similar that it must be derived from a common source. A connecting link may be found in the small monastery of Jeremias nearly opposite Bawit, which seems to have been an offshoot of the parent house at Saqqarah (see vol. III, p. V and nos 104, 350).

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(1) At Bawit (Clédat, *Monastère*, p. 119) he is invoked among the prophets as ⲉⲛⲱⲭⲡⲉⲧⲣⲉ...... ⲥⲛⲧⲁⲓⲕⲁⲓⲟⲥⲥⲩⲛ. We may read this as ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ.

Incidentally the officials named in the inscriptions throw some light on the organisation of the monastery (see Index of Titles etc.), but nowhere have we any statement as to the number of the monks; and in general it must be confessed that the inscriptions do not yield as much information as their number would have led us to expect.

I may add here copies of three inscriptions, manifestly brought from the monastery and hitherto unpublished, which have been generously placed at my disposal by Dr W. E. Crum.

Bologna Museum : limestone stela.

⳨ ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲁ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ
ⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ ⲛⲉⲧⲟⲩⲁⲁⲃ
ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁⲛⲉⲩⲣⲁⲛ ⲁⲣⲓ
ⲡⲙⲉⲉⲩⲉ ⲙⲡⲉⲛⲥⲟⲛ ⲅⲉⲱ[ⲣ]
ⲅⲉ ⲡⲁⲡⲟⲩⲱϩ ϩⲗⲗⲟ ⲛⲧⲁ[ϥ]
(sic) ϩⲙⲧⲟⲛ ⲙⲙⲟϥ ⲛⲥⲟⲩⲥⲛⲁ[ⲩ]
ⲙⲡⲁⲣⲙⲟⲩⲧⲉ ⲏ ⲡⲉⲛ[ⲥⲟⲛ]
ⲙⲟⲩⲥⲏ ⲡⲁⲡⲟⲩ[ⲱϩ ?
ⲁϥⲉⲙⲧⲟⲛ [ⲙⲙⲟϥ
ϩⲛⲟⲩⲉ[ⲓⲣⲏⲛⲏ

2. Bologna Museum : limestone stela.

ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡ̅ⲛ̅ⲁ
ⲉⲧⲟⲩⲁⲁⲃ † ⲁⲡⲁ ⲓⲉⲣ
ⲏⲙⲓⲁⲥ † ⲁⲡⲁ ⲉⲛⲱⲭ
ⲁⲙⲁ ⲥⲓⲃⲏⲗⲁ ⲡⲉⲛ
ⲥⲟⲛ ⲙⲁⲕⲁⲣⲉ ⲕⲟⲩ'ⲓ
ⲡⲉⲩϣⲏⲣⲉ ⲁⲃⲕⲁ
ⲥⲱⲙⲁ ⲉϩⲣⲁⲓ
ⲛⲥⲟⲩⲙⲛⲧⲏ̅ ⲛⲑⲟ
ⲟⲩⲧ ϩⲉⲛⲟⲩⲉⲓⲣⲏⲛ
ⲏ ϩⲁⲙⲏⲛ

3. At a dealer's, Cairo, 1909 : stela.

ⲟ ⲁⲅⲓⲟⲥ ⲓⲉⲣⲏⲙⲓⲏⲗ ⲡⲁⲅ
ⲅⲉⲗⲟⲥ ⲛⲁⲡⲁ ⲡⲉⲛⲉⲓⲱⲧ
ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲡⲉⲛⲓⲱⲧ
ⲁⲡⲁ ⲉⲛⲱⲭ⸗ ⲧⲉⲛⲙⲁⲁⲩ
ⲙⲁⲣⲓⲁ ⲧⲉⲛⲙⲁⲁⲩ ⲥⲓⲃⲩⲗⲁ
ⲁⲡⲁ ⲡⲁⲛⲉⲥⲛⲏⲩ⸗ ⲁⲡⲁ
ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ⸗ ⲡⲡⲁⲡⲁ
ⲓⲉⲣⲏⲙⲓⲁⲥ ⲡⲟⲓⲕ/ ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲫⲁⲙⲕⲗⲗⲉ ⲙⲛⲛⲉϥⲥⲛⲏⲩ

A. — INSCRIPTIONS CUT IN STONE.

169. Limestone block from room 776. — A fragment has already been published in vol. III, p. 50, n° 77; two more fragments have since been found completing the inscription, which is intersected by a cross in the centre.

ⲡⲓⲱⲧ ⲙⲛⲡϣⲏⲣⲉ ⲙⲛⲡⲉⲡⲛⲉⲩⲙⲁ ⲧⲟⲩⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ
ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃⲗⲉ ⲧⲉⲙⲁⲩ ⲙⲁⲣⲓⲁ ⲁⲣⲓⲡⲁⲙⲉⲩⲉ ⲁⲛⲟⲕ ⲡⲁⲥⲟⲛ ⲓⲱ
ϩⲁⲛⲏⲥ ⲡⲓⲱⲧ ⲉⲛⲧⲓⲁⲕⲟⲩⲛⲓⲁ

1. ⲙⲛ is in each case ligatured. ⲧⲟⲩⲁⲃ l. ⲉⲧⲟⲩⲁⲁⲃ. — 3. l. ⲛ̄ⲧⲇⲓⲁⲕⲟⲛⲓⲁ.

O Father and Son and Holy Spirit, Apa Jeremias, Apa Enoch, Ama Sibylla, our mother Mary, have in remembrance me, brother John, the father of the service (1).

170. Limestone block from room 780.

✠ ⲡⲓⲱⲧ ⲡⲱⲏⲣⲉ ⲡⲉ
ⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲓ̈ⲉⲣⲏⲙⲓⲁⲥ : ⲁⲡ[ⲁ]
[ⲉ]ⲛⲱⲭ : ⲁⲡⲁ ⲡⲁϩⲱⲙⲉ
[ⲡ]ⲉⲩⲱⲏⲣⲉ ⲁϥⲕⲁⲥⲱ
[ⲙⲁ ⲉ]ϩⲣⲁï ⲛ̄ⲥⲟⲩϫⲟⲩ
. . . . . ⲛ̄ⲉⲡⲓⲫ ϩ̄ⲛ̄ⲟⲩ
[ⲉⲓⲣⲏⲛⲏ ϩⲁ]ⲙⲏⲛ : ✠

2-5. l. ϣⲏⲣⲉ.

O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch : Apa Pahome, their son, laid down his life on the 24th (?) (2) day of Epiphi in [peace]. Amen.

171. Limestone block from room 1722. — A flat slab inscribed along the edge.

⳨ ⲁⲡⲁ ⲙⲏⲛⲁ ⲡⲉⲡⲣⲟⲉⲓⲥⲧ . .

Apa Mena, the prior (3).

---

(1) Cf. vol. III, n° 48, note 1, and n° 207 *infra*.

(2) If, as is probable, five letters, neither more nor less, are missing, ϫⲟⲩⲧⲁϥⲧⲉ is the only possible completion.

(3) Cf. n° 217.

172. Limestone block from room 1722. — The left-hand fragment of a long slab, having in the centre a cross within a circle. Broken at both edges.

...ⲙ..
ⲉⲓⲣⲏ̣]ⲛⲏϥ[ⲑ
ⲡⲇⲓⲁ]ⲕ̸<ⲓ̈ⲁⲕⲱⲃ
ⲫⲟⲓ]ⲃⲁⲙⲙⲱⲛ✠
...]ⲁⲡⲁ ϩⲉⲣⲙⲓⲛⲉ
...ϣ]ⲏ̣ⲣⲉ· ⲁⲡⲁ ⲓⲁⲕ
ⲱⲃ ⲁϥⲕⲁⲥⲱ
ⲙⲁ ⲉϩⲣⲁⲓ[ⲛⲥⲟⲩ
ϫ̣ⲟⲩⲧⲯⲓ[ⲥ
.ⲁⲫ...

2. There are fragments of letters consistent with ⲉⲓⲣⲏ, but they are not certain.
6. The remainder of the inscription from ⲁⲡⲁ onwards was cut later.

..... in peace(?), Amen .... the deacon Jacob .... Phœbammon✠ Apa Hermine(1) .... son. Apa Jacob laid down his life on the 29th day .....

173. Limestone block used as threshold of room 1735.

[✠ ⲡⲓⲱⲧ ⲙⲛ]ⲡϣⲏ̣[ⲣⲉ]
[ⲙⲛⲡⲉⲡⲛⲁ] ⲉⲧⲟⲩ[ⲁⲁⲃ]
[ⲁⲡⲁ ⲓ̈ⲉⲣ]ⲏ̣ⲙⲓⲁⲥ ⲁⲡⲁ
[ⲉⲛⲱⲭ ⲁ]ⲡⲁ ϩⲱⲣⲓⲱⲛ
......ⲙⲡⲉⲩϣⲏ
[ⲁϥⲕⲁⲥ]ⲱⲙⲁ ⲉϩⲣⲁⲓ̈
[ⲥⲟⲩϫⲟⲩ]ⲧϫⲟⲙⲧⲉ
.....[ϩ]ⲛⲟⲩⲉⲓⲣⲏ
.....ⲩ ⳨⳨⳨ ⲙⲉⲥⲟⲣⲏ
ⲓ̅ⲅ̅

[O Father and] Son [and] Holy [Spirit, Apa Jer]emias, Apa [Enoch; A]pa Horion, ... their son, laid down his life on the 23rd day of .... in peace .... Mesore 13.

174. Limestone block from floor of room 1736.

....ⲓⲱⲧ...
.......ⲁⲡⲁ
ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ
ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃⲓ[ⲗⲗⲁ]
ⲛⲉⲧⲟⲩⲁϥ ⲧⲏⲣⲟⲩ
ⲕⲁⲧⲁⲛⲉⲩⲣⲁⲛ ⲁ
ⲣⲓⲟⲩⲛⲁ ⲛⲉⲛⲧⲉ
ⲯⲏⲭⲏ .ⲛⲓⲱϩ̣[ⲁⲛ]
ⲏⲥ ⲡϣⲉⲡⲧⲟⲩⲣ.
..ⲣⲟⲛ ⲡⲉⲣⲉⲛⲟ
ⲁϥⲉⲙ[ⲧⲟⲛ] ⲉⲙ̣[ⲟϥ]
ⲉⲛⲥⲟⲩ ...ⲉⲛⲟ
ⲛⲡⲁ ...ⲧ

.... Apa Jeremias, Apa Enoch, Ama Sibylla and all the Saints by name, have mercy on the soul of John, the son (l. ϣⲉⲛ) of Tour .... he went to his rest on the — day ......

175. Limestone block from 1736. — Above floral ornament is an incised inscription.

▨ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲡⲁ ⲁⲗⲉⲝ ⲡⲁⲣⲭⲓⲙⲁⲛⲧⲣⲓⲧⲏⲥ ⲁⲡⲁ ⲓⲱϩⲁⲛⲏⲥ ⲁⲡⲁ ⲅⲉ[ⲱⲣⲅⲉ]

.... Apa Enoch; Apa Alex the archimandrite, Apa John, Apa George ...(2).

---

(1) Cf. n° 7. The name seems to be derived from the Saint who is commemorated in the Synaxarium on Choiak 2 (éd. Basset, *Patr. Orient.*, III, p. 371).

(2) From n° 150 we know that Apa John and Apa George were the priors under Abbot Alexander. Cf. also n° 1.

176. Limestone fragment from 1736. — The right hand half of a long block with three lines of inscription cut in two by a large cross which still remains at the left hand edge of the block.

ⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ϥⲑ
ⲛⲱ̣ϫ ⲁⲡⲁ ⲡⲁⲙⲟⲩⲛ
ⲡⲁ ⲕⲩⲣⲟⲥ ⲡⲁⲡⲁ ⲓⲱϩⲁⲛⲏⲥ

The last three letters ⲛⲏⲥ are compressed into monogram form for lack of space.

[O Father and Son and] Holy Spirit, Amen . . . . . [Apa E]noch, Apa Pamoun . . . . Apa Kyros, *Papa* John.

177. Incised on a small pillar in room 1737.

ⲡ̅ⲛ̅ⲥⲟⲛ ϩⲉⲣ
ⲉⲁⲓⲛ ⲡⲉⲕⲱⲧ
ⲙⲛⲫⲓⲃⲁ
ⲙⲱⲛ ⲫⲁⲙ̣
ϣⲉ
ⲩ̣ⲙ

Brother Hereain the architect and Phoebammon the carpenter (1).

178. Fragment of limestone stela from 1738. — Ornamental border round the incised inscription.

⳨ ⲡⲓⲱ[ⲧ ⲡϣⲏⲣⲉ]
ⲡⲉⲡ[ⲛⲉⲩⲙⲁ ⲉⲧ]
ⲟⲩⲁ[ⲁⲃ ⲁ]
ⲅⲓⲟⲥ̣ [ⲙⲓⲭ]
ⲁⲏⲗ [ⲁ]
ⲅⲓⲟⲥ

179. Two incised limestone blocks from a wall of the passage 1743.

a. ✠ ⲡⲁⲧⲉ
ⲁⲡⲁ ⲓⲉ
ⲙⲓⲁⲥ
ⲡⲙⲁ ⲛⲉⲧ
ϣⲱⲛⲉ
✠

b. ⲡⲁⲧⲉ
✠ⲁⲡⲁ ⲓⲉⲣⲏⲙ
ⲁⲥ ⲛⲧϣⲱⲛⲉ

a. . . . . (2) Apa Jemias (*sic*), the infirmary.
b. . . . . . . ✠ Apa Jeremas (*sic*), (the place of) the sick.

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(1) What ⲩ̣ⲙ (the ⲩ is not quite certain) stands for is not clear. I think it is most unlikely to be a date, 440 = A. D. 723-4, though if it were, the date would be quite in harmony with the other evidence of the building of most of the monastery in the form we know it.

(2) Both inscriptions are complete and well cut and it is difficult to suggest a meaning for ⲡⲁⲧⲉ. In n° 130 l. 2 ⲡⲁⲧⲉ seems to stand for ⲡⲛⲟⲩⲧⲉ, and perhaps it is permissible to compare the reduction of *p ntr* «the god» to ⲡⲉⲧⲉ in *πετενσῆτις* etc. (Sethe, *A. Z.*, XLVII, 166), though the latter are all in the *status constructus*, as Sethe points out.

180. Two fragments of a limestone block, from room 1751. — About one letter has been chipped off the left edge, and more is lost on the right. The top lines of the inscription are lost.

. . . .
[ⲅ]ⲁⲃⲃⲣⲓⲏⲗ ⲁⲡⲁ ⲓⲉⲣⲉⲙ[ⲓⲁⲥ]
[ⲁ]ⲡⲁ ⲉⲛⲱⲭ ⲧⲉⲙⲙⲁⲟⲩ ⲙⲁ[ⲣⲓⲁ]
[ⲛ]ⲉⲧⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲟⲩ[ⲣⲡ]
[ⲟ]ⲩⲟϣ ⲙⲡⲛⲩⲧⲉ ϫⲓⲟⲩϩⲟⲩ[
. . . ⲡⲉⲛⲥⲟⲛ ⲡⲉⲧⲣⲉ⸗
.ⲉⲛϫⲓⲙⲟⲑⲉ ⲛⲧⲁⲃⲉⲙⲧⲱ[ⲛ]
[ⲙ]ⲟⲃ ⲛⲥⲟⲩ ⲛⲧⲱⲟⲩ
ⲛ̣ⲟⲩϩⲓⲣⲓⲛⲉ ϩⲁⲙⲏⲛ✠

Gabriel, Apa Jeremias, Apa Enoch, our mother Mary, all the Saints who have done the will of God (l. ⲛⲟⲩⲧⲉ), shew favour (1) to our brother Peter, the son of Timothy (? l. ϣⲉⲛϫⲓⲙⲟⲑⲉ), who went to his rest on the (blank) day of Thoth (? l. ⲧⲱⲟⲩⲧ) in peace, Amen.

181. Limestone block from room 1751. — Fragment of epitaph in bad condition.

ⲡ]ⲉⲡⲛ̣[ⲁ
. . . ⲛⲉⲱ . . .
ⲧⲉⲛ]ⲙⲁⲁⲩ ⲙⲁ[ⲣⲓⲁ
ⲧⲉⲛⲙⲁⲁ]ⲩ ⲥⲓⲃⲩⲗⲗⲁ ⲁⲡⲁ̣
ⲓⲉⲣⲏⲙⲓ]ⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ : ⲡ̣
ⲁ]ⲡⲁ ⲁⲗⲉⲝ ⲡⲙⲁ̣
ⲛⲥⲟⲛ
ⲏ : ⲡⲁ̣
ⲙⲟϥ

182. Limestone block from room 1752.

✠ ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲁⲣⲓⲟⲩⲛⲁ
ⲙⲛ̄ⲡⲁⲥⲟⲛ ⲡ
ⲁⲩⲗⲉ ⲫⲁⲙϣ
ⲉ ⲛⲧⲁⲃⲙⲧⲟⲛ ⲛ
ⲙⲟⲃ ⲛⲥⲟⲩⲕⲑ ⲛⲡ
ⲁϣⲟⲟⲛⲥ ⸗ ϩⲁⲙⲏⲛ
ⲡⲓⲗⲁⲧⲱⲥ ⲡ

Jesus Christ, have mercy on Brother Paul, the carpenter, who went to his rest on the 29th day of Pashons, Amen. Pilatus. . . (2).

---

(1) The reading ϫⲓⲟⲩϩⲟⲩ . . . . is certain; but it can hardly represent anything but an erratic spelling of the familiar phrase ϫⲓⲟⲩϩⲙⲟⲧ ⲉϫⲛ̄ . . ., for instance, cf. Hall, Texts, p. 132, *Bull. Inst. arch. or.*, III, p. 92, and n° 204 *infra*.

(2) Pilatus is no doubt a proper name here — it occurs elsewhere as such — and was probably followed by ⲡⲉϥϣⲏⲣⲉ or ⲡⲉϥⲥⲟⲛ, indicating the person who had the monument erected.

183. Limestone block from floor of room 1753.

[ⲡⲓⲱⲧ]ⲡϣⲉⲣⲉ
ⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁ
ⲁⲃⲃ ⲡⲛ̃ⲉⲓⲱ
ⲙⲓⲭⲁⲏⲗ
...ⲉⲛⲡⲧ
....ⲡⲁ

Fragment of invocation.

184. A low limestone seat, from room 1763.

✠ ⲕⲟⲩⲥⲙⲁ ⲡⲁⲣⲭⲏⲡⲉⲣⲉⲧⲏⲥ

«Cosma, the chief servant»(1).

185. Fragments of limestone slab, oblong, with ornamental border and a large rosette in centre from room 1757.

⳨ⲡ
ⲡⲁⲣⲭ
ⲑⲁ
ⲓ̣ⲉⲣ[ⲏⲙⲓⲁⲥ·ⲁⲡⲁ ⲉⲛ]ⲱⲭ : ⲁⲡ
ⲱ▨ ⲁⲡⲁ ⲫⲓ̈ⲃ
ⲅⲁ ⲧ
ⲧⲉ
ⲡⲣ
ⲛⲥⲟ̣[ⲩ́· ⲙ]ⲡⲁⲣ....
ϩⲁⲗ[ⲁϥⲙ]ⲧⲟⲛ ⲙⲙⲟϥ ⲛⲥⲟⲩ= ⲡⲉϥϣⲏⲣⲉ...

« ⳨ The [Father etc.]
The Arch[angel etc.]
The Holy [Mary]
[Apa] Jer[emias : Apa En]och : Ap[a
[Apoll]o(?) .... Apa Phib ....
[Brother X. who died] on the — day of Pharmuthi ....
servant(?) he died on the — day. His son ...

186. Limestone block, before lamp-niche between the two doors in the octagon court.

........ⲁⲁⲩ...
.......ⲓⲙⲁ...
ⲁⲙ....ⲏⲙⲡⲓ...
ⲕ.ⲓ .....ϥⲙⲧⲟ...
.... ⲙⲏⲛⲓ..
ⲁ......ⲇⲓⲟⲕ/ ⲩⲕⲑ ✠

This fragment is only worth printing for the sake of the date, Diocletian 429 = A. D. 712-3.

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(1) This title occurs again in n° 345, and very rarely in greek papyri e. g. B. G. U. 21, 466.

187. Limestone block from room 1768. — Right-hand fragment of a long block having in the centre a cross within a circle.

ⲛ̣ⲏⲛⲓ̣ ϩⲁⲙⲏⲛ
ⲙⲏⲛⲙⲓⲛⲁ ϩⲏⲛ
ⲟⲩϩⲓⲣⲏⲛⲏ

.... Amen ..... together with (l. ⲙⲛ) Mina in (l. ϩⲛ) peace.

188. Limestone slab in floor of 1772 N.

⳨ ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲁ ⲉ[ⲧⲟⲩ
ⲁⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ
ⲉⲛⲱⲭ : ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ ⲡⲉⲛ[ⲉⲓ
ⲱⲧ ⲡⲉⲧⲣⲟⲥ : ⲡⲉⲛⲉⲓⲱⲧ ⲡⲁ[ⲩ
ⲗⲟⲥ : ⲡⲉⲛⲉⲓⲱⲧ ⲓⲱϩⲁⲛⲛⲏⲥ
ⲡⲁⲓⲡⲉ ⲡⲙⲁ ⲛⲧⲁⲡⲉⲛϫⲟⲉⲓ[ⲥ ⲛ
ⲓⲱⲧ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲡⲁϩⲧϥ ϩⲓϫ[ⲱϥ
ϣⲁⲛⲧⲉϥⲃⲓ ⲛⲛⲟⲃⲉ ⲙⲡⲗⲁⲟⲥ ⲙ̣
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙⲙⲁⲩ· ⲉⲣⲉⲡ[ⲉϥ?
ⲥⲙⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲱⲛ
ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ⲉⲥⲉϣⲱⲡⲉ ⦶

1. Slightly defaced by chipping out. — 5. ⲛⲛⲏ ligatured. — 9. ⲙⲙ ligatured. — 11. I think nothing followed ⦶, but possibly ϥ was just over it at the end of the preceding line.

⳨ O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch, Ama Sibylla, our father Peter, our father Paul, our father John. This is the spot on which our lord and father Apa Jeremias bowed himself, until he removed the sins of the people of the whole world[1]. May his(?) holy blessing descend upon us. Amen Amen, so be it, Amen(?).

189. On *each* side of the foregoing is a limestone slab bearing the following inscription.

✠ⲡⲁⲥⲟⲛ ⲫⲓⲃ ⲡⲁⲡⲙⲁ ⲛⲟⲩⲱⲙ

Brother Phib, who belongs to the refectory.

190. Limestone slab in floor of 1772 N.

ⲡⲓⲱⲧ ⲙⲛⲡϣⲏⲣⲉ ⲙⲛⲡⲉⲡⲛ̄ⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃⲗⲗⲁ ⲁⲡⲁ
ⲡⲁⲛ̄ⲉⲥⲛⲏⲩ ⲣⲟⲉⲓⲥ ⲉⲡⲉⲛⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ
ⲁⲡⲁ ⲛⲓϣⲧⲣⲱⲟⲩ ⲡⲁⲣͯⲙⲁⲛ ⲁⲩⲱ ⲫⲏⲅⲙ̄
ⲙⲛⲡⲛⲥⲟⲛ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲡⲉⲡ[ⲣ]ⲟⲉⲥⲧⲟⲥ
ⲙⲛⲡⲛ̄ⲥⲟⲛ ⲫⲓⲗⲟⲑⲉⲟⲥ ⲡⲉϥⲥⲟⲛ ϩⲁⲙⲏⲛ
✠ ✠ ✠

O Father and Son and Holy Spirit, Apa Jeremias, Apa Enoch, Ama Sibylla, Apa Panesneu[2], watch over our God-loving father Apa Nishtroou[3] the archimandrite and hegumenos, and Brother Phoebammon the prior[4] and Brother Philotheos his brother. Amen.

---

[1] Presumably on some occasion of public atonement for sins, in the spirit of Moses *Exod.*, XXXII, 32.

[2] The well known saint of Apollinopolis Parva (Giorgi, S. Colluthi, etc., 1793) seems to have been held in special honour at S^t^ Jeremias. His portrait was painted on the walls (vol. II, pl. LV) and cf. n^os^ 29, 65, 204, 206, 208, 211, 280.

[3] For this name, cf. note to n° 10.

[4] Possibly the same person in n° 243.

191. Limestone slab in floor of 1772 N.

⳨ ⲡⲡⲁⲡⲁ ⲁⲡ
ⲁⲕⲩⲣⲉ ⲡⲣ̅ϥ̅
ⲱϣ ϩⲁⲙⲏⲛ

⳨ The *papa* Apakyre (1), the lector. Amen.

192. Limestone slab from 1772 N. Photograph pl. XI, 2.

✠ ⲡⲓⲱⲧ ⲙ̅ⲛⲡϣⲏⲣⲉ
ⲙ̅ⲛⲡ̅ⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ
ⲣⲟⲉⲓⲥ ⲉⲡ̅ⲛⲓⲱⲧ ⲙⲛⲡⲗⲁⲟⲥ
5 ⲧⲏⲣⲉϥ ⲣⲟⲉⲓⲥ ⲉⲡⲁⲥⲟⲛ ⲅⲉⲱⲅⲉ
ⲡⲓⲱⲧ ⲙ̅ⲡⲙⲁⲛⲟⲩⲱⲙ ⲛⲧⲉϥϩⲁⲏ ⲉⲃⲟⲗ
ⲉⲥⲉⲣϣⲁ ϥ̅ⲑ̅ ⲙⲏⲛⲁ ⲡⲗⲁⲝⲟⲥ ⲁⲡⲁ ϩⲱⲣ ⲡⲉϥϣⲏⲉ
✠ ⲡⲁⲥⲟⲛ ⲡⲁⲙⲟⲩⲛ ⲡⲉⲧⲣⲟⲥ ⲛⲟ/

On the edge of the slab : ✠ ⲥⲟⲗⲟⲙⲱⲛ ⲫⲁⲙϣⲉ.

1, 4, 6. ⲱⲧ lig. — 2-6. ⲟⲩ lig. — 5. l. ⲅⲉⲱⲣⲅⲉ. — 7. l. ϣⲏⲣⲉ.

O Father and Son and Holy Spirit, Apa Jeremias, Apa Enoch, watch over our father and all the people (2), watch over Brother George the father of the refectory (3) (and) bring forth his end unto profitableness, Amen. Mena, the mason, Apa Hor his son. ✠ Brother Pamoun (son of?) Peter the Clerk (?).
✠ Solomon the Carpenter.

193. Limestone slab from floor of 1772 N.

✠ ⲡⲛⲟⲩⲧⲉ ⲁⲣ
ⲓⲟⲩⲛ (sic) ⲙ̅ⲛⲧⲉⲯⲏ
ⲭⲏ ⲡ̅ⲛⲥⲟⲛ ⲡⲉⲓ
ⲗⲟⲑⲉ ⲡⲓⲱⲧ
ⲡⲙⲁⲙⲟⲩⲱⲙ
(two foot prints)

O God, have mercy on the soul of Brother Philotheos, the father of the refectory.

---

(1) Cf. nos 314, 341 where perhaps the same man is named. There is a *papa* Apakyre, father of the infirmary in no 207.

The name Apakyre is very common, whereas Kyre or Kyros is rather rare. It is derived from an Alexandrian Saint, a monk named Kyre, whose title of Apa became inseparably attached to his name (cf. Crum, *Ostr.*, no 116, n. 2). His life is to be found in Migne *P. G.* LXXXVII, p. 3678. His martyrdom is placed under Diocletian and his festival was on Mechir 6.

(2) *i. e.* the archimandrite and the brethren.

(3) Cf. no 123.

194. Limestone slab in floor of 1772 N.

✠ ⲡⲓⲱⲧ$^{\text{ⲙⲛ}}$ ⲡϣⲏⲣⲉ$^{\text{ⲙⲛ}}$ ⲡⲉⲡ$^{\text{ⲛ}}$ⲉ
ⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉ
ⲥⲙⲟⲩ ⲡⲁⲥⲟⲛ
ⲡⲇⲓⲁⲕⲱⲛ
5 ⲥⲁⲙⲡⲁ ϩⲁ
ⲙⲏⲛ

1. ⲙⲛ ligatured in each case.

O Father and Son and Holy Spirit, bless the deacon Brother Sampa[1], Amen.

Limestone slab, adjacent to foregoing.

ⲕⲉⲩⲗⲟϫ

Limestone slab, close to pillar, in same room.

ⲕⲉⲗⲟⲩϫ

195. Limestone slab from room 1772 N.

✠ ⲡⲇⲓⲁⲕⲱⲛ ϣⲁⲙⲟⲩⲛ
ⲡⲇⲓⲁⲕⲱⲛ ⲥⲁⲙⲡⲁ

The deacon Shamoun
The deacon Sampa.

196. Limestone block in floor of 1772 N. — East of n° 195.

ⲉⲛⲱϫ

Another, South of the last

⳨ ⲡⲁⲩⲗⲉ

Another, South of the last, badly incised.

Lⲉⲉⲣ.ⲉⲕⲟⲗⲓ

Another, adjacent, in small poor letters.

✠ ⲁⲡⲟⲗⲱ ⲕ̸ ⲡⲣϥ

197. Limestone slab on floor of 1772 N.

⳨ ⲁⲣⲓⲡⲙⲉⲩⲓ ⲡⲁⲥⲟⲛ ⲅⲉⲱⲣ
(sic)
ⲱⲣⲅⲓ ⲯⲓⲟⲩⲣ ⲙⲛⲛⲉϥⲓⲟⲧⲓ
ϥ̅ⲑ̅

⳨ Remember Brother George the eunuch and his fathers. Amen.

---

[1] Cf. n° 195.

198. Limestone slab in floor of 1772 N.

ⲁⲙⲟⲩⲛ ⲕⲟⲩⲓ

Amoun the younger
and on the same slab ⲁⲙⲟⲩⲛ again

On another slab close by : ⲁⲙⲱⲛⲉ

On another : ⲥⲟⲛ ⲕⲟⲩⲓ ⲫⲁⲙϣⲉ
Younger brother, the Carpenter
and below, very small; ⲡⲁⲥⲟⲛ ϩⲓ̈...ⲉ

199. Limestone slab, adjacent to n° 188 at its foot.

✠ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ⸗ ⲁⲡⲁ ⲉⲛⲱⲭ⸗ ⲁⲙⲁ▨
ⲡⲉⲛⲓⲱⲧ ⲙⲓⲭⲁⲏⲗ⸗ ⲏ ⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ̣▨
ⲡⲉⲛⲓⲱⲧ ⲅⲁⲃⲣⲓⲏⲗ⸗ ⲓⲉⲣⲏ▨
ⲗⲟⲥ ⲛⲁⲡⲁϩⲁⲙ

✠ Apa Jeremias, Apa Enoch, Ama [Sibylla], our father Michael, the Holy Mary, our father Gabriel : Jere[mias. . . . .] los of Apaham (1).

200. Limestone slab from floor of 1772 N.

✠ ⲡⲛⲟⲩⲧⲉ ⲁⲣⲓ
ⲟⲩⲛⲁ ⲙ̄ⲛ̄ⲧⲉⲯⲏ
ⲭⲏ ⲡ̄ⲛ̄ⲥⲟⲛ ⲡⲁⲩⲗⲉ

O God, have mercy on the soul of Brother Paul.

201. Limestone slab in floor of 1772 N.

⳨ ⲡⲓⲱⲧ ⲙⲛ̄ⲡⲱⲏⲣⲉ ⲙⲛ̄ⲡⲉⲡ
ⲛ̄ⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓⲟⲩⲛⲁ ⲙⲛ̄
ⲧⲉⲯⲩⲭⲏ ⲛ̄ⲛⲟⲛⲛⲁ ⲛ̄ⲧⲁⲥ
ⲙ̄ⲧⲟⲛ ⲙⲟⲥ ⲛ̄ⲥⲟⲩⲓⲏ ⲙⲡⲁⲣ$\overset{\theta}{\text{ⲙ}}$/

1. l. ϣⲏⲣⲉ.

⳨ O Father and Son and Holy Spirit, have mercy on the soul of Nonna (2) who went to her rest on the 18th day of Pharmuthi.

---

(1) Probably an abbreviated way of writing Apa Paham; but it may in this form have become a regular name, cf. the case of ⲁⲡⲁⲕⲩⲣⲉ n° 191 note, and for ⲁⲡⲁϩⲁⲙ, cf. Amélineau, *Mus. Guimet,* XVII, p. 58.

(2) Nonna occurs frequently as a Coptic feminine name about this time.

202. Limestone block from room 1772 S.

✠ ⳨ ⲓ̅ⲥ̅ ⳨ ⲡ̅ⲉ̅ ⳨ ⲭ̅ⲥ̅ ⳨ ⲃⲟ ⳨ ⲑⲓⲁⲙ̣ⲏⲛ✠
ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲛ̅ⲉⲡⲛⲉⲩⲙⲁ ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ ⲛⲥⲁⲣⲉ^{ⲝ} ⲛⲓⲙ
ⲡⲉⲛϫⲟⲉⲓⲥ ⲛⲛⲓⲱⲧ ⲁⲡⲁ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲉⲛⲓⲱ ⲁⲡⲁ ⲉⲛⲱⲭ ⲡ
ⲉⲛⲓⲱⲧ ⲁⲡⲁ ⲡⲁⲛⲉⲥⲛⲏⲩ ⲧⲉⲛϫⲟⲉⲓⲥ ⲛⲙⲁⲁⲩ ⲙⲁⲣⲓⲁ ⲑⲁⲅⲓⲁ
ⲁⲙⲁ ⲥⲓⲃⲗⲁ ⲡⲁⲣⲭⲏⲁⲛⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲏⲁⲛⲅⲉ
ⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ϫⲓⲡⲉϩⲙⲟⲧ ⲛⲡⲛⲟⲩⲧⲉ ⲡⲛⲁⲏⲧ ⲛϣⲉⲛⲁϩ
ⲧⲏⲃ ⲛⲃⲉⲣⲛⲟϭ ⲛⲛⲁ ⲙ̅ⲛ̅ⲧⲉⲯⲏⲭⲏ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲡⲁⲡⲁ ⲁⲡⲟⲩⲗⲱ ⲡⲁⲣⲭⲏⲙⲁⲧⲛⲓⲣⲓⲧⲏⲥ ⲁⲩⲱ
ⲡⲉⲡⲣⲟⲉⲥⲧⲟⲥ ⲛⲡⲙⲟⲛⲟⲥⲧⲏⲣⲓⲟⲛ ⲛⲁⲡⲁ ⲓⲉⲣⲉ
ⲙⲓⲁⲥ ⲛⲡⲧⲟⲟⲩ ⲛⲙⲉⲃⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁⲱϣ ⲛⲛⲓⲥ
ϩⲁⲓ ⲁⲣⲓⲡⲉⲃⲙⲉⲩⲉ ϩⲁⲙⲏⲛ ††† ⲛⲧⲁⲁⲃⲉⲙⲧⲟⲛ ⲙⲙⲟⲃ ⲛⲥⲟⲩ
ⲑ ⲙⲡⲁⲣⲙⲩ̣ⲧⲉ ⲁⲡⲟ ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲙⲱ ⲫⲗⲇ̣ ⲉⲓⲧⲟⲩⲥⲓⲣⲁⲕⲉⲛⲟ
† † † ⲥ̅ⲃ̅ ⲁ̣. ⲕⲟⲥⲙⲁ ⲫⲁϣⲉ̣

Throughout the inscription ⲛ and ⲏ are cut so much alike as to be often indistinguishable.

2. ⲓⲱ l. ⲓⲱⲧ.

13. The last two letters ϣⲉ are turned round upwards so that they appear to form the final letters of lines 12 and 11 respectively.

At the side is cut : ⲁⲣⲓⲡⲁⲙⲉⲩⲉ ⲁⲛⲟⲕ ⲡⲉ
...ⲭⲁⲏⲗ ⲫⲁⲙϣⲉ

† Jesus Christ, help! Amen.

O God of spirits and Lord of all flesh, our lord and father Apa Jeremias, our father Apa Enoch, our father Apa Panesneu, our lady mother Mary, the holy Ama Sibylla, the Archangel Michael, the Archangel Gabriel, implore the grace of God the merciful and pitiful One, that He may have great mercy on the soul of the blessed *papa* Apollo, the Archimandrite and the prior (*προεστώς*) of the monastery of Apa Jeremias in the mountain (1). of Memphis. Let every one who reads this inscription remember him. † † † He died on the 9th day of Pharmuthi, from Diocletian 534 (2) in the year of the Saracens 202 (3). . Kosma the carpenter.

At the side : Remember me, Pe. . .chael, the carpenter.

203. Limestone slab in floor of 1772 S.

⳨
ⲡⲓ̈ⲱⲧ ⲙⲛⲡϣⲏⲣⲉ ⲙⲛⲡⲉⲡⲛⲁ̅ ⲉⲧⲟⲩ
ⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ ⲅⲁⲃⲣⲓ̈ⲏⲗ ⲑⲁⲅⲓ̈ⲁ ⲙⲁⲣⲓⲁ
ⲡϫⲟⲩⲧⲁϥⲧⲉ ⲙ̅ⲡ̅ⲣ̅ ⲛⲁⲣⲉⲧⲏ ⲙⲡⲉⲡⲛ̅ⲁ̅
ⲡⲛ̅ⲓ̈ⲱ^{ⲧ} ⲁⲇⲁⲙ ⲧⲙⲙⲁⲩ ⲥⲱⲏ ⲛⲉⲛⲓ̈ⲟⲧⲉ ⲙ
ⲡⲁⲧⲣⲓⲁⲣ^{ⲭ} ⲛⲉⲛⲓ̈ⲟⲧⲉ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲕⲣⲓ̈^{ⲧ}

---

(1) *i. e.* the desert.

(2) This last line is cut in cursive letters and the last numeral looks more like 7 than 4. A form of 4, however, very similar to this is given by Stern on the plate of numerals from Bohairic mss at the end of his grammar.

(3) The year of the Hegira 202 = July 22, 817 — July 9, 818. The date is, therefore, April 4, A. D. 818.

ⲛⲣⲣⲱⲟⲩ ⲉⲇⲓ̈ⲕⲁⲓ̈ⲟⲥ ⲛⲉϩⲁⲅⲓ̈ⲟⲥ ⲛⲉⲛⲓ$\overset{\text{ⲧ}}{\text{ⲟ}}$ⲉ
ⲛⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲩⲉⲅⲅⲉⲗⲓ̈ⲥⲧⲏⲥ ⲛⲁ$\overset{\text{ⲭ}}{\text{ⲣ}}$
ⲉⲡⲓ̈ⲥⲕ$\overset{\text{ⲡ}}{\text{ⲟ}}$ ⲛⲉⲛⲓⲟⲧⲉ· ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲡⲁ ⲃⲓ$\overset{\text{ⲧ}}{\text{ⲕ}}$
ⲁⲡⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ· ⲁⲡⲁ ⲙⲏⲛⲁ· ⲁⲡⲁ ⲅⲉⲱⲣⲅⲉ
ⲕⲩⲣⲓ̈ⲁⲕⲟⲥ· ⲁⲡⲁ ⲫⲓ̈ⲗ$\overset{\text{ⲑ}}{\text{ⲟ}}$· ⲡⲉϩⲙⲉ ⲙⲙⲁ$\overset{\text{ⲧ}}{\text{ⲣ}}$· ⲁⲡⲁ
ⲁⲗ̣.. ⲁⲡⲁ ⲱⲣⲓ̈ⲱⲛ· ⲁⲡⲁ ..ⲓ̈· ⲁⲡⲁ ⲕⲗⲟⲩϫ·
ⲁⲡⲁ ⲕⲟ$\overset{\text{ⲑ}}{\text{ⲗ}}$. ⲁⲡⲁ ⲁ...........ⲛⲟⲩ· ⲁⲡⲁ ⲓ̈ⲟⲩ$\overset{\text{ⲧ}}{\text{ⲥ}}$
ⲁⲡ[ⲁ] ϭⲱⲗ............ⲕⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ
ⲛ..........[ⲁⲡⲁ ⲓ̈ⲉⲣ]ⲏⲙⲓ̈ⲁⲥ· ⲁⲡⲁ
ⲉⲛⲱⲭ ⲁⲡ..........ⲓ̈ⲃⲗⲁ ⲡⲛⲓ$\overset{\text{ⲧ}}{\text{ⲱ}}$
ⲁⲡ̣..............ⲁⲧⲣⲙⲟ$\overset{\text{ⲧ}}{\text{ⲩ}}$ ⲁⲡⲁ
ⲡ[ⲣⲟⲟⲩ].........ⲃ ⲁⲡⲁ ⲡⲉⲧⲣⲁ ⲁⲡⲁ
ⲡⲁ..........[ⲁ]ⲙⲙⲱⲛⲉ· ⲁⲡⲁ ϩⲱⲣ
ⲁⲡⲁ̣ ⲫⲟⲓ̈ⲃ......... ⲁⲡⲁ ⲡ..ⲩ. ⲁⲡⲁ
ϩⲁ.............. ⲁⲡⲁ ⲡⲁⲩⲗⲉ· ⲁⲡⲁ
ⲥⲟⲩⲣⲟ̣ⲩⲥ.......... ⲙⲁⲕⲁⲣⲉ· ⲁⲡⲁ ⲙⲱ
ⲩⲥⲏ̣ⲥ· ⲁⲡⲁ...[ⲛⲉⲧⲟⲩⲁⲃ ⲧ]ⲏ̣ⲣⲟⲩ·ⲛⲧⲁⲩⲣⲡⲟⲩⲱϣ
ⲡⲛⲟⲩⲧⲉ ⲡ.........ⲉ·ⲉϩⲣⲁⲓ ⲉϫⲛⲧⲉⲯⲩ
ⲭⲏ ⲙⲡⲛ̣ⲙ̣ⲁⲕ......ⲇⲓ̈ⲁⲕⲱⲛ ⲫⲟⲓ̈ⲃⲁⲙⲱⲛ
ⲡⲕⲁⲑⲏ[ⲅⲏ]ⲧⲏⲥ [ⲁϥⲙⲧⲟⲛ]ⲙⲙⲟϥ·ⲙⲡⲟⲟⲩ ⲡⲁⲓ̈
ⲙⲏⲛⲓ̈ ⲫ[ⲁ]ⲟⲫⲓ̈ ⲕⲏ̣ [ⲓⲛ]ⲇ/ ⲓⲇ ⲁⲡⲟ ⲇⲓ̈ⲟⲕⲗⲏ
ⲧⲓ̈ⲁⲛⲟⲩ ⲩϥⲃ ...ⲉⲣⲉ[ⲁⲡⲁ] ⲙⲏⲛⲁ ⲟ ⲛ
ⲁⲣ[ⲭ]ⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲣⲉⲁⲡⲁ ⲅ̣ⲉ̣ⲱⲣⲅⲉ ⲟ ⲛⲉⲡⲓⲥ
ⲕⲟⲡⲟⲥ ⲉⲧⲡⲟ[ⲗⲓⲥ] ⲙⲉⲙⲫⲉⲟⲥ· † ⲁⲣⲓ̈ⲡⲙⲉⲩⲉ
[ⲡⲉⲛⲥ]ⲟⲛ ⲱⲣⲓ̈ⲱⲛ̣ ⲡ̣ⲛ̣ⲓ̈ⲱⲧ ⲙⲛⲡⲡⲁⲡⲁ
....ⲣ̣ⲉ ⲡⲉⲕⲣⲁⲫⲉⲩⲥ ⲛ̄ⲧⲁϥⲥϩⲁⲓ̈ ⲙⲛⲡⲛⲥⲟⲛ
ϣ̣ⲗⲱ ⲡⲉⲯⲁⲗⲙⲱⲧⲟⲥ· ⲛⲧⲁϥ
... ⲃ....ⲥ ⲓ̈ⲥ̄ ⲭ̄ⲥ̄ †ⲁⲡⲁ
ϥ̣ⲟⲓⲛⲩ ⲇⲓⲁⲕ
ⲟⲛ
ⲁⲩⲱ ⲁⲣⲓ̈ⲡⲙⲉⲩ⳨ⲉ ⲛ̇ⲡⲡⲁ ⲅⲉⲱⲣⲅⲉ·
ⲡⲉϥⲓ̈ⲱⲧ ϩⲗⲗⲟ ⲡⲟⲓ̈ⲕⲟⲛⲟⲙⲙⲟⲥ
ⲁⲅⲓⲁ ⲉⲕⲕⲗⲏⲥⲓⲁ †

O Father, Son and Holy Spirit, Michael, Gabriel, Holy Mary, the four and twenty Elders, the powers of the Spirit (1), our father Adam, our mother Zoe (2), our fathers the Patriarchs, our fathers the Prophets, the Judges, the righteous Kings, our holy fathers the Apostles, the Evangelists; the Archbishops our fathers; the martyrs

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(1) This group which occurs here as a member of the celestial hierarchy is found also in a similar collocation in Hall, Texts p. 143, n° 15 («from Bawit?»), in Clédat, *Baouît*, p. 141, n° XVIII and in this collection again n° 324 and perhaps in a lacuna of n° 250. In Hall and Clédat the title is extended to «Powers of the *Holy* Spirit». It is not a biblical term, though very likely it had its origin (as suggested to me by Principal G. A. Smith of Aberdeen University) in Isaiah XI, 2. Dr Crum suggests that they are the Virtues figured on the walls of room 709 (vol. III, p. 9 and pl. IX, X) and also at Bawit. Cf. Amélineau, *Monuments*, etc., Ann. Mus. Guimet, XVII, p. 106.

(2) = Eve (Gen. III, 20 in the LXX).

Apa Victor, Apa Phoebammon, Apa Mena, Apa George, Cyriacus, Apa Philotheus (1), the forty martyrs (2), Apa Alou (?), Apa Orion (3), Apa [Sho]i, Apa Kloudj, Apa Kolthe (4), Apa A.... ...nou, Apa Justus (5), Apa Gōl ...... by their names; .... [Jer]emias, Apa Enoch, Apa ...., [Ama] Sibylla, our father .... Patermoute (6), Apa P[roou] ...... [Apa Apollo, Apa Phi]b, Apa Petra, Apa Pa..... Ammone (7), Apa Hor (8), Apa Phoeb[ammon], Apa Paou (?), Apa Ha[tre?.]..... Apa Paul (9), Apa Sourous (10) ..... [Apa] Macarius (11), Apa Moses, Apa .... all [the saints] who have done the will [of] God .... [Have mercy] on the soul of our blessed [brother the] deacon Phoebammon, the teacher (*καθηγητής*) who died this day in the month of Paophi, the 28th, indiction 14, from Diocletian 492 (12); [Apa] Mena (13) being Archbishop; Apa George being Bishop of the city of Memphis (14). ┼ Remember Brother Orion, our father and the *papa* ....re (15), the painter who has written [this] and Brother Apollo (?) the singer, who [engraved it?]. Jesus Christ.

┼ Apa ..... the deacon.

And ⳨ remember the *papa* George, his aged father, the steward (*οἰκονόμος*) [of the] holy church ┼.

This long invocation commences with the Trinity and the Heavenly Court, followed by the chief groups of the Old Testament and the New, then the (deceased) Archbishops are named and next (l. 8.) comes a long list of martyrs by name beginning with St Victor and ending with Apa Gōl (one or two names lost after his). Then (l. 14) we proceed to the holy men who were not martyrs but were founders of monasteries or for other reasons recognised as Saints, they are headed by Apa Jeremias and continue till l. 24 where we come to the prayer for the soul of the deacon Phoebammon. Then we have the very interesting notice of the contemporary Patriarch and the Bishop of Memphis. Lastly comes a prayer for those who have erected the monument, Brother Orion «our father» *i. e.* probably the Abbot, and other officials.

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(1) Victor, Phoebammon, George and Mena were the four principal martyr saints revered in Egypt and usually head the list of martyrs in this order (Louvre C 233, *Mél. Arch. ég. ass.*, I, 175; Hall, *u. s.*, p. 143, n°s 15, 16; *Ann. Serv.*, X, 56). To them are occasionally added Cyriacus and Philotheos (of Antioch).

(2) Of Sebaste, Phamenoth 13. For their literature, Harnack, *Altchr. Litt. Ueberlief.*, p. 834, [Delehaye] *Biblioth. hagiograph. graeca*, p. 168.

(3) A companion of Victor, *Triadon* ed. Von Lemm 375.

(4) Perhaps the saint of Antinoe, though his name is usually written ⲕⲟⲗⲗⲟⲩⲑⲟⲥ.

(5) Cf. n° 70, n. 1.

(6) A saint often invoked in South Egypt, sometimes alone as in n°s 204, 226, *Ann. Serv.*, X, 56; Hall, Texts, p. 145, sometimes with Proow, as in n° 240, *Ann. Serv.*, VIII, 177; Hall, *u. s.*, p. 143, n° 16.

(7) Ammonius of Thone cf. Davies, *Der el Gebrawi*, II, p. 46.

(8) Cf. n° 26, n. 1.

(9) This is probably Paul of Tammah (synax. Paophi 7) invoked by that name in a group very similar to this, *Rec. tr.*, V, 63, and Davies, *u. s.*; cf. *Ann. Serv.*, VIII, 177, X, 56, and n° 240 *infra*.

(10) Cf. n° 27, n. 2, n° 240, and *Ann. Serv.*, *u. s.*

(11) For Makare see n° 27 n. 1, and Moses *ib.* n. 4. The two names occur together constantly *e. g. Rec. tr.*, V, 63; Louvre C. 233; Hall, *u. s.*, p. 144; *Ann. Serv.*, X, 56 and n° 240 *infra*. It is usually «Moses and his brethren», cf. Crum, in *Murray*, *Osireion*, p. 39.

(12) Oct. 25, A. D. 775.

(13) Mena (Mennas I), Patriarch, sat 9 years and died Dec. 27, A. D. 775 (Gutschmid, Kl. Schriften, II, 502).

(14) Hitherto unknown.

(15) Probably ⲙⲁⲕⲁⲣⲉ.

204. Limestone slab in floor of 1772 S, in bad condition.

†
[ⲡ]ⲉⲡ̅ⲛ̅ⲁ ⲉⲧⲟⲩ
[ⲁⲁⲃ] ⲧ ⲅⲁⲃⲣⲓ̈ⲏⲗ
ⲧ̣ⲉ̣ⲣ̣ⲟⲥ ⲑⲁⲅⲓ̈ⲁ ⲙⲁ
[ⲣⲓⲁ]...........ⲡⲉⲛⲓⲱⲧ ⲁⲇⲁⲙ
5 [ⲧⲙⲙⲁ]ⲁⲩ.........ⲛⲡⲁⲧⲣⲓ̈ⲁⲣⲭⲏⲥ
[ⲛⲡⲣⲟ]ⲫⲏⲧⲏⲥ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ
[ⲛⲓⲟⲧ]ⲉ ⲛⲁⲛⲁⲭⲱⲣⲓ̈ⲧⲏⲥ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲓⲉⲣⲏ
[ⲙⲓⲁⲥ ⲁⲡ]ⲁ ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓ̈ⲃⲩⲗⲗⲁ ⲁⲡⲁ̇ ⲡⲁⲛⲉⲥⲛⲏⲩ
ⲁⲡ̣[ⲁ ⲡⲁ]ⲧⲉⲣⲙⲟⲩⲧⲉ ⲁⲡⲁ ⲁⲡⲱⲗⲱ ⲁⲡⲁ ⲁⲛⲟⲩⲡ
10 ⲛⲉⲧⲟⲩⲁⲃ ⲧⲏ[ⲣ]ⲟⲩ ϫⲓ̈ϩⲛⲟⲧ ⲉ.....ⲡⲉⲛⲓⲱⲧ ⲡⲁ
[ⲡ]ⲁ̣ ⲡⲁⲏⲥⲉ ⲡ̣ϥⲉⲓ ⲉⲛ̅ⲧ̅ⲁϥⲙⲧⲟⲛ ⲙⲙⲟϥ ⲛⲥⲟⲩⲓ̅ⲇ̅ ⲡⲁ
ϣⲟⲛ ⲓ̣ⲛⲇ̣ⲓ̣ⲕⲇⲓⲁⲛⲟⲥ ⲩⲟ...... ⲛⲏ̣ⲣⲣⲟϫⲱⲛ ⳨

[O Father, Son and] Holy Spirit, [our father Michael, our father] Gabriel, [the four and twenty Elders?], the holy Mary ...... our father Adam, [our mo]ther [Zoe, our fathers] the patriarchs, the prophets, the apostles, the martyrs, [our fathers?] the anchorites, our father Apa Jeremias, Apa Enoch, Ama Sibylla, Apa Panesneu, Apa Patermoute, Apa Apollo, Apa Anoup, all the Saints, show favour to (l. ϫⲓϩⲙⲟⲧ ⲉϩⲣⲁⲓ ⲉϫⲙ) our father the *papa* Paese ..... who died on the 14th day of Pashons, indi[ction .., from Diocle]tian (1) 47-.....[X. being] king over us(?).

205. Limestone slab from floor of 1772 S.

† ⲡⲛⲟⲩⲧⲉ ⲡⲁⲅ̣[ⲁ]
ⲑⲟⲥ ⲁⲩⲱ ⲡⲙ.
ⲁⲓⲣⲱⲙⲉ ⲁⲣⲓⲟ
ⲩⲛⲁ ⲙⲉⲛⲧⲉ
5 ⲯⲏⲭⲏ ⲉⲛⲡⲉⲛ
ⲥⲟⲛ ⲙⲏⲛⲁ ⲡϣ̅ⲛ̅
ⲥⲟⲩⲣⲟⲩⲥ ⲉⲛⲧⲁⲃ
ⲉⲙⲧⲟⲛ ⲙⲟ̣ϥ̣ ⲉⲛⲥⲟⲩ
ⲃ ⲉⲡⲁⲟⲡⲉ ⲉⲣⲉⲁⲡⲁ
10 ⲓⲱⲥⲏⲫ ⲟ ⲛⲁⲭⲏⲉⲡ̅ⲥ̅
ⲕⲟⲡⲟⲥ ⲉϫⲉⲛⲡⲕⲁϩ ⲉⲛ
ⲕⲏⲙⲉ ⲉⲣⲉⲁⲡⲁ ⲓⲁⲕ
ⲱⲃͨ ⲟ ⲛⲏ̣ⲡⲓⲥⲕⲟⲡⲟⲥ ϩ̅ⲛ̅
ⲙⲉⲃⲉ ⲟⲩⲟⲛ ⲛⲓ̅ⲙ̅ ⲧ̃
15 ⲛⲁⲱϣ ϩⲉⲛⲛⲓⲥϩⲁⲓ
ⲉⲃⲉⲧⲓⲉⲙⲧⲟⲛ ⲛⲁϥ
ϩⲁⲙⲏⲛ ⲉⲃⲉϣⲱⲡ
ⲏ̣ⲑ ⲓ ⲕⲉ

10. l. ⲁⲣⲭⲏⲉⲡ̅ⲥ̅

† O God, the good One and Lover of man, have mercy on the soul of Brother Mena, the son of Sourous who went to his rest on the 2nd day of Paophi, Apa Joseph being Archbishop over the land of Egypt, Jacob being Bishop in Memphis. Every one who shall read this inscription will give him rest. Amen, so be it (2).

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(1) Apparently a confusion on the part of the mason has reduced the two words «indiction» and «Diocletian» into one. The date 470 + x shows that the name Diocletian must have been there. The year 470 = A. D. 753-4.

(2) I cannot interpret the last line. The first letter seems to be ⲏ cut over ⲛ or vice versa. The date of the inscription must lie between 831 and 849 A. D., the years of Joseph as Patriarch. He sat from Nov. 18th 831 till Oct. 20th 849 (Gutschmid, Kl. Schriften, II, 504).

206. Limestone slab in floor of 1772 S.

[ⲡⲛⲟⲩ]ⲧⲉ ⲡⲁⲅⲁⲑⲟⲥ ⲁⲩⲱ
[ⲙⲙⲁⲓⲣ]ⲱⲙⲉ ⲁⲩⲱ ⲛϣⲉ
[ⲛϩⲧⲏ]ϥ ⲙⲉⲛⲡⲉⲛⲓⲱⲧ
[ⲁⲡⲁ ⲓⲉⲣ]ⲉⲙⲓⲁⲥ ⲙⲉⲛⲁ[ⲡⲁ]
[ⲉⲛⲱⲭ] ⲙⲉⲛⲁⲛⲁ ⲥⲓⲃⲗⲗ ⲙ
[ⲛ ⲁⲡⲁ] ⲡⲁⲛⲉⲥⲛⲏⲩ ⲙⲉⲛⲛⲉⲧⲟⲩ
[ⲁ]ⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲩⲉⲣⲡⲟⲩ
ⲱϣ ⲛⲡⲛⲟⲩⲧⲉ ⲁⲣⲓⲟⲩⲛⲟ
ϭ ⲛⲛⲁ ⲙⲉⲛⲧⲉϯⲩⲭⲏ ⲛ̄
[ⲡ]ⲉⲛⲥⲟⲛ ⲁⲃⲣⲁϩⲁⲙ ϯⲁ
[ⲛ]ⲁⲡⲟⲧ ⲛⲧⲁⲃⲉⲙⲧⲟⲛ ⲙ
ⲙⲟϥ $\overset{ⲏ}{ⲙ}$ ⲫⲁⲣⲙⲟ$\overset{ⲑ}{ⲩ}$ ⲓⲛⲇⲓ/ ⲑ
ϩ̣ⲁⲙⲏⲛ †

5. ⲁⲛⲁ l. ⲁⲙⲁ.

O God, good One and Lover of men and pitiful One; and our father Apa Jeremias and Apa Enoch and Ama Sibylla and Apa Panesneu and all the Saints who have done the will of God, have great mercy on the soul of Brother Abraham, the cup-seller ⁽¹⁾ who died in the month of Pharmuthi, indiction 9, Amen †.

207. Limestone slab from floor of 1772 S.

† ⲡⲛ̣[ⲟⲩⲧⲉ ⲡⲁⲅⲁⲑⲟⲥ ⲁⲩⲱ ⲡⲙⲁⲓⲣⲱ
ⲙⲉ ⲣⲟⲉⲓⲥ ⲉⲛⲉⲧ̣...... [ⲕⲁⲧⲁ ⲛⲉ]
ⲩⲣⲁⲛ ⲡⲛⲥⲟⲛ.............
ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ̣ ⲡ̣.........
ⲫⲓⲃ ⲡⲓⲱⲧ ⲛⲧⲇⲓⲁⲕⲟⲛ[ⲓⲁ ⲡ]
ⲛⲥⲟⲛ ⲁⲗⲉⲝ ⲫⲓⲗⲟⲑⲉⲟ̣ⲥ̣ ⲙ[ⲛⲕ]ⲁ[ⲗⲗⲓ]
ⲛ̄ⲭ ⲡⲛ$\overset{ⲧ}{ⲟ}$ ⲡϥ̄ϣⲏⲣⲉ ⲙⲛⲡⲛⲥⲟⲛ ⲡ̣ⲡ̣ⲁ̣
ⲡⲁ ⲫⲓⲗⲟⲑⲉⲟⲥ ϯⲁⲛⲁⲡⲟⲧ ⲙⲛⲓⲉⲣⲏⲙ
ⲁⲥ ⲡⲛ$\overset{ⲧ}{ⲟ}$ ⲡϥϣⲏⲣⲉ ⲙⲛⲡⲛⲥⲟⲛ ⲡⲡⲁ
ⲡⲁⲩⲗⲟⲥ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲙⲛⲡⲛⲥⲟⲛ
ⲡⲡⲁⲡⲁ ⲁⲡⲁⲕⲩⲣⲉ ⲡⲓⲱⲧ ⲙⲡⲙ̣ⲁ̣
ⲛⲉⲧϣⲱⲛⲉ· ⲙⲛⲡⲛⲥⲟⲛ ⲁⲃⲣⲁϩⲁⲙ
ⲙⲛⲁⲡⲁ ⲓ$\overset{ⲩ}{ⲟ}$ⲗⲉ ⲛⲥⲁⲛⲁⲅⲱⲧ ⲙ̣ⲛϯⲁ̣ⲭ̣ⲱ
ϣⲉⲛⲟⲩⲧⲉ ⲓⲱϩⲁⲛⲛⲏⲥ ϯⲓ̣ⲕⲱⲙⲁⲛ ⲙⲛ̣
ⲡⲛⲥⲟⲛ ⲡⲓϩ̣ⲏⲩ ⲡⲁⲃ̣ⲉ̣ⲗⲉ̣ ⲙⲛϯⲁϩ ⲁⲃⲣⲁ
ϩⲁⲙ ⲡⲛⲟⲧ ⲡⲁⲥⲟⲛ ⲫ.ϣ̣ ⲁⲡⲁ
ⲧⲏⲣ

7 sq. l. ϣⲏⲣⲉ.

† O God, the good One and Lover of man, watch over those who ..... [according to] their names: Brother ..... [the father?] of the Church, B[rother] Phib, the father of the service ⁽²⁾, Brother Alex (son of) Philotheos [and C]a[lli]nicus the clerk, his son, and Brother the *papa* Philotheos the cup-seller, and Jeremias the clerk, his son, and Brother the *papa* Paul the steward, and Brother the *papa* Apakyre the father of the infirmary and Brother Abraham and Apa Julius the cup(?)-sellers and the teacher(?) Shenoute, John the .... and Brother Piheu ...... and the teacher Abraham the clerk, Brother Phoish (?) ⁽³⁾ (son of) Apater.

208. Limestone slab in floor of 1772 S.

† ⲡⲓⲱⲧ ⲙⲛ[ⲡϣ]ⲏⲣ[ⲉ] ⲙⲛⲡⲉⲡ
ⲛⲁ ⲉⲧⲟⲩⲁⲁ[ⲃ] ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁ
ⲡⲁ ⲉⲛⲱⲭ ⲁ̣ⲙⲁ̣ ⲥⲓⲃⲏⲗⲗⲁⲡⲁ
ⲡⲁⲛⲏⲥⲛⲏ[ⲩ] ⲛⲉⲧⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ
ⲁⲣⲓⲟⲩⲛⲟϭ [ⲛ]ⲛⲁ ⲙⲛⲧⲉϯⲏⲭⲏ

⁽¹⁾ Cf. n° 207 and Crum, *Cat. Rylands Pap.*, n° 369.
⁽²⁾ Cf. note to n° 48, and n° 169.
⁽³⁾ Cf. perhaps n° 13.

ⲙⲡⲛⲥⲟⲛ ⲡⲇⲓⲁⲕⲱⲛ ⲁⲡⲱ
ⲗⲗⲱ ⲡⲣϥ̣[ⲱ]ϣ ⲡϣ̅ⲛⲡⲡⲁ
ⲡⲁ ⲥⲟⲩⲣⲟⲩⲥ ⲉⲛⲧⲁϥⲉⲙⲧⲟⲛ
ⲙⲙⲟϥ ⲛⲥⲟⲩⲓ̣ⲅ̣ ⲙⲡⲁⲣⲙⲟⲩⲧⲉ
10 ⲙ...[ⲓⲛ]ⲇ/ ⲓ· ⲁⲡⲟ ⲇⲓⲟⲕ/ ⲩⲛⲍ
ⲁ̣ⲙⲏⲛ†

5. The ⲩ of ⲧⲏⲣⲟⲩ probably inserted above the line.

The Father and the Son and the Holy Spirit, Apa Jeremias, Apa Enoch, Ama Sibylla, Apa Panesneu, (and) all the Saints, have great mercy on the soul of our brother the deacon Apollo, the lector, the son of *Papa* Sourous who died on the 13th day of Pharmuthi ... indiction 10, from Diocletian 457 (1). Amen †.

209. Limestone slab from pavement of 1772 S.

† ⲡⲉⲓⲱⲧ ⲙ̅ⲛ̅ⲡϣⲡⲣⲉ (sic) ⲙ̅ⲛ̅ⲡⲉⲡ̅ⲛ̅[ⲁ]
ⲉⲧⲟⲩⲁⲁⲃ ⲡⲁⲣⲭ/ⲁⲅⲅⲉⲗⲟⲥ (sic) ⲙⲓ
ⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ
ⲙⲛⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓ
5 ⲁⲥ ⲁⲡⲁ ⲉⲛⲱ̈ⲭ ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ
ⲁⲡⲁ ⲡⲁⲛⲉⲥⲛⲏⲩ ⲁⲣⲓⲟⲩⲛⲁ ⲙ
ⲛⲡⲉ (sic) ⲏⲙⲁⲕⲁⲣ/ ⲛ̅ⲉⲓⲱⲧ
ⲡⲡⲁⲡⲁ ⲁⲇⲁⲙ ⲡⲁⲧⲉⲕⲕ$\overset{ⲏ}{ⲗ}$/
ⲛⲧⲁϥⲉⲙⲧⲟⲛ ⲙ̅ⲙⲟϥ ⲛⲥⲟⲩ
10 ⲇ̅ ⲙⲡⲁⲟⲡⲉ ⲓⲛⲇ/ ⲑ̅ ⲉⲧⲟⲩⲥ
ⲇⲓⲟⲕ$\overset{ⲏ}{ⲗ}$/ ⲩ̅ⲓ̅ⲃ̅ ϥ̅ⲑ̅ †

ⲟⲩ lig. in lines 9, 10.

The Father and the Son and the Holy Spirit, the Archangel Michael, the Archangel Gabriel, and the Holy Mary, Apa Jeremias, Apa Enoch, Ama Sibylla, Apa Panesneu, have mercy on our blessed father, the *papa* Adam who belongs to the church. He died on the 4th day of Paophi, in the 9th indiction, in the year of Diocletian 412 (2) Amen.

210. Limestone slab from floor of 1772 S.

·ⲓ̅ⲥ̅ · ⲭ̅ⲥ̅ · ϥⲑ·
† ⲡⲛⲟⲩⲧⲉ · ⲛⲛⲉⲡ̅ⲛ̅ⲁ̅
ⲁⲩⲱ · ⲡϫⲟⲉⲓⲥ · ⲛ̇ⲥⲁⲣⲝ·
ⲛⲓⲙ · ⲁⲣⲓⲟⲩⲛⲟϭ · ⲛⲛⲁ
5 ⲙⲉⲛⲧⲉⲯⲩⲭⲏ · ⲛⲡⲙ
ⲁⲕ/ⲣ̅ · ⲉⲓⲥⲁⲕ · ⲡϣⲉⲛ·
ⲫⲟⲓⲃⲁⲙⲱⲛ· ⲛⲧⲁϥ
ⲉⲙⲧⲟⲛ · ⲙⲙⲟϥ· ⲛⲡⲟⲟⲩ
ⲡⲁⲓ · ⲉⲧⲉ · ⲙ́ⲙⲉ̣ⲥ ⲁ· ⲓⲛⲇ/ ⲇ
10 ⲉⲧⲟ̅ⲩ̅ · ⲣⲝⲇ · ⲁⲡⲟⲇⲓⲟ$\overset{ⲗ}{ⲕ}$/
ⲩϥⲑ̣ ϥ̅ⲑ̅ · ϩⲁⲙⲏⲛ·
† Ⲁ † ⲱ †

The ⲟⲩ in ll. 1, 3, 8 and 10 is ligatured. In l. 9 ⲙ́ⲙⲉⲥ ⲁ is cut in cursive letters. In l. 11 the first ϥ is cut in a cursive form which is found in contemporary vellums and is different from the ϥ of ϥ̅ⲑ̅.

Jesus Christ, Amen. † O God of spirits and Lord of all flesh, have great mercy on the soul of the blessed Isaac, the son of Phœbammon who died on this day, the 1st of Mesore in the fourth indiction; in the year 164 (and) from Diocletian 499 (?) (3). Amen, Amen. † A † ω †

---

(1) = 8 April, A. D. 741.

(2) = 1 Oct., A. D. 695.

(3) Though the last figure is somewhat damaged, it is difficult to read it as other than ⲑ. The year of the Hegira and the indiction agree however in making the date 25 July, A. D. 781, and the Diocletian-year corresponding to this should be 497.

211. Limestone block from floor of room 1772 S.

ϩⲙ̄ⲡⲣⲁⲛ ⲙⲡⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ [ⲙⲛ̄ⲡⲉ]
ⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲛⲓ̈ⲱⲧ ⲙ̣[ⲓⲭⲁ]ⲏ̣ⲗ̣
ⲡⲛ̄ⲓ̈ⲱⲧ ⲅⲁⲃⲣⲓⲏⲗ ⲧⲛ̄ϫⲟⲉⲓⲥ ⲙ̣ⲙ̣ⲁ̣
ⲁⲩ ⲙⲁⲣⲓⲁ ⲡⲛ̄ⲓ̈ⲱⲧ ⲁⲇⲁⲙ ⲙ[ⲛⲛⲉϥ]
ϣⲏⲣⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ [ⲡ]ⲛⲓⲱ[ⲧ]
[ⲁⲡ]ⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ [ⲡⲛ]ⲓⲱ̣ⲧ ⲁ[ⲡ]ⲁ̣ ⲉ[ⲛ]
ⲱⲭ̣ ⲡ̣ⲛⲓⲱⲧ ⲁ̣[ⲡⲁ ⲡⲁⲛⲉⲥ]ⲛⲏⲩ
(*Inscription ends here*)

In the name of the Father and the Son [and the] Holy Spirit, our father Michael, our father Gabriel, our lady mother Mary, our father Adam, and all [his] righteous sons (1), our father Apa Jeremias, our father Apa Enoch, our father Apa Panesneu.

212. Limestone block from the floor of room 1772.

⳨ ⲡⲉⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ [ⲙⲛⲡⲉ]ⲡⲛⲁ
ⲉⲧⲟⲩⲁⲃ ⲁⲛⲟⲕ . . ⲛⲛⲭ̣ . ⲛ̄
. . . . ⲯⲩⲭⲏ ⲙⲡⲁⲡⲁ . . . . . ⲥ
. . . . ⲧ . . . ⲙ . . . . . .
. . . . ⲉⲛⲁ . . . . ⲭ
. . . ⲟⲩ ⲩⲝ! . . . . . .

This fragment evidently has a Diocletian date 463 (or 8), probably = A. D., 747 or 752.

213. Limestone block from floor of room 1772 S.

† ⲡⲛ[ⲟ]ⲩⲧⲉ ⲡⲁⲕⲁⲑⲟⲥ .ⲉⲓⲥⲩ̣ⲛ.
ⲩ
ⲛⲟⲃⲉⲣ ⲡ.ⲉ
ⲁⲣⲓⲥ̣ ⲛⲧⲁϥ· ⲉⲙ̣
ⲙⲙ ⲛⲓⲉⲡⲏⲫⲓ ⲗ
[ⲁⲡ]ⲟ ⲇ̣ⲓ̣ⲟⲕⲗⲏ ⲩ̄ⲡ̄ⲏ̄ . . .
†

O God, O Good one . . . . [On]nophris . . . . . who went to his rest on the 30th day of Epiphi . . . . from Diocletian 488 (2).

---

(1) Cf. n° 29.

(2) = July 24 A. D. 772.

214. Limestone block from pavement of room 1772 S.

On the face of the stone :

a. ⲛⲛ..ⲛ̄ⲗⲁϥⲱⲡϫ..ⲉ.
ⲛⲟϭ̣

On the edge of the stone :

b. ⲡⲉⲛⲥⲟ[ⲛ ⲛ]ⲁϩⲣⲟⲟⲩ ⲡⲓⲗⲭ/ ⲛ̄ⲧⲁⲓⲁϥϥⲓⲡⲣⲟⲟⲩϣ ⲛ̄ϯⲡⲗⲁⲝ ⲡ̄ⲛ̄ⲥⲟⲛ ⲡⲁ...

a. Is too fragmentary for translation. (Original not seen).

b. Brother Nahroou, the humble, who executed the work of this slab : brother Pa....

215. Limestone block in floor of room 1772 S. — The inscription is nearly all worn away and illegible.

[† ⲡⲛⲟⲩⲧⲉ] ⲛⲛⲉⲡ̄ⲛ̄ⲁ̄ ⲁⲩⲱ ⲡϫⲟ̣ⲉⲓⲥ
[ⲛⲥⲁⲣⲝ ⲛⲓⲙ ⲁ]ⲣ̣ⲓ̣ⲟ̣ⲩⲛⲟϭ ⲛ[ⲛⲁ...

[O God] of spirits and Lord [of all flesh] (1), have great [mercy]....

216. Limestone block from room 1772 S.

⳨ ⲡⲉⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ ⲙ[ⲛⲡ]ⲉⲡ̄ⲛ̄ⲁ̄
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓⲟⲩ[ⲛⲟϭ] ⲛⲛ[ⲁ ⲙ]ⲛ̄
ⲧ̣ⲉⲯⲩⲭⲏ ⲙⲡⲁⲡⲁ
ϥ̣ⲙⲧ̣[ⲟⲛ ⲙⲟ]ⲩ (sic)
5 ....ⲥⲛⲁⲩ̣[ⲛ]ⲭⲟ̣ⲓⲁ......
...ⲩ· ⲭ̣ϩ̣ⲓⲁ

O Father and Son and Holy Spirit, have great mercy on the soul of *papa* ..... who went to his rest on the second day of Choiak......

217. Limestone, part of impost inscribed on two edges (2), from 1772 S.

... ⲙⲏⲛⲁ ⲡⲣⲉⲥⲃⲩⲧʃʃ ⲡⲣⲟⲉⲥⲧʃ· ⲁⲙⲟⲩⲛ ⲡϥⲥⲟⲛ...

... Mena (the) presbyteros (and) prior (3); Amoun his son...

---

(1) Cf. n° 10, note 1.

(2) Apparently it was the custom to inscribe on the pillars of a church the names of those who had founded it. Cf. Hist. of the Patriarchs of the Coptic church of Alexandria, ed. Evetts (*Patrol. Orient.*, V, p. 132).

(3) The same person in n° 171. For the title cf. n° 232.

218. Limestone pulpit standing against N wall of 1772 S.

a. Round the palmette ornament of the back of the seat :

ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲃ ϩⲁⲙⲏⲛ

The Father, the Son, the Holy Spirit. Amen.

b. Above the left arm of the seat :

†
ⲡⲁⲓ
ⲟ̇ⲙ
ⲡⲣⲉ
ⲕⲱ
ϣϥⲟ
ⲛⲓⲕ
ⲁ
†

† Paiom, the lector, Amen. Conquer (1) †.

See also graffito n° 339 *infra.*

219. Limestone : a narrow block in the wall of 1776.

In a panel surrounded by ornamental border :

... ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ : ⲁⲡⲁ ⲉⲛⲱⲭ : ⲧⲉⲛⲙⲁ
... ⲁⲩ ⲥⲓⲃⲩⲗⲗⲁ : ⲁⲙⲁ ϩⲏⲣⲁⲉⲓ : ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ : ⲁⲡⲁ ⲫⲓⲃ· ⲁⲡⲁ
... ⲉ ⲡⲙⲁⲣⲧⲏⲣⲟⲥ ⲁⲡⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ : ⲁⲡⲁ ⲥⲉⲣⲏⲛⲉ· ⲯⲁϩ ⲫⲟⲓⲃⲁⲙⲱⲛ

... Holy [Spirit], Apa Jeremias, Apa Enoch, our Mother .... [our mo]ther Sibylla, Ama Herai, Apa Apollo, Apa Phib, Apa ..... [the forty?] martyrs, Apa Zacharias, Apa Serenos (2); the learned Phœbammon.

220. Limestone capital from room 1776.—Inscription cut on the abacus.

† ⲡⲉⲛⲥⲟⲛ ⲁⲅⲉⲛⲉⲟⲥ
ⲡⲕⲟⲩⲓ ⲛⲉⲕⲟⲩⲛⲟⲛⲓ

Brother Ageneos (3), the youngest of the community (?) (4).

---

(1) Cf. n° 112.

(2) Of these Saints, Ama Herai was a neighbour (see n° 226, note 22). Apollo and Phib belong to the Monastery of Bawît (see n° 27, note 11), the Forty Martyrs are those of Sebaste in Armenia (see n° 203, note 4).

(3) Probably a graecised form of the name ⲁⲅⲉⲛⲉ (ⲁⲕⲉⲛⲉ) which was in vogue at Tehne, cf. *Bull. Inst. fr. arch. or.*, III, p. 92-3; Lefebvre, *Inscr. grecques-chrét.*, n°s 118, 164; and Crum, *Rylands Cat.*, note p. 90.

(4) A difficult phrase and a very uncertain translation. For ⲕⲟⲓⲛⲱⲛⲓⲁ in the sense of a monastic community cf. the title ⲡⲉⲓⲱⲧ ⲛⲛⲕⲟⲓⲛⲱⲛⲓⲁ given to Pachomius in Crum, *Cat. Brit. Mus.*, p. 132 and Hall, *Texts*, p. 132.

221. Limestone block from room 1778.

ϯⲡⲛⲟⲩⲧⲉ ⲁⲣⲓⲟⲩⲛⲟϭ ⲛⲛⲁ ⲙⲛⲧⲉⲯⲩⲭⲏ ⲛⲡⲁⲥⲟⲛ
ⲫⲓⲗ$\overset{ⲑ}{ⲟ}$ ⲡⲉⲯⲁⲙⲱⲧⲟⲥ ⲛⲧⲁϥⲉⲙⲧⲟⲙⲟϥ ⲙⲥ̄ⲟⲩⲓ̄
ⲛⲧⲱⲃⲉ ⲛⲧϩⲁⲡⲭⲙ̄ⲙ̣̄ⲓⲁ̣ ⲁⲡⲟ ⲇ̄ⲓⲟⲕ̄ⲗⲏ ⲩ̄ⲟ̄ϛ

† O God have great mercy on the soul of brother Philotheos, the precentor (l. ⲯⲁⲗⲙⲱⲇⲟⲥ) who went to his rest (l. ⲙⲧⲟⲛ ⲙⲙⲟϥ) on the 10th day of Tybi of the . . . . . .(1) from Diocletian 476(2).

222. Limestone block from the floor of room 1781.

ⲡⲓⲱⲧ (ⲙⲛ)ⲡϣⲏⲣⲉ (ⲙⲛ)ⲡⲉⲡⲛⲁ
ⲉⲧⲟⲩⲁⲁⲃ⸗ ⲡⲉⲛⲓⲱⲧ
ⲙⲓⲭⲁⲏⲗ⸗ ⲅⲁⲃⲣⲓⲏⲗ ⲁⲡⲁ
ⲁⲡⲱⲗⲱ⸗ ⲁⲡⲁ ⲁ̣ⲛⲟⲩⲡ
ⲁⲡⲁ ⲫⲓⲃ⸗ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲁⲡⲁ ⲉⲛⲱⲭ⸗ ⲧⲉⲛⲙⲁⲩ
ⲙⲁⲣⲓⲁ⸗ ⲁⲙⲁ ⲥⲓⲃⲗⲗⲁ⸗ ⲡⲁⲥⲟ
ⲛ ⲁⲙⲱⲛⲉ ⲡⲣⲟⲙⲡⲁⲛⲁϩⲥ
ⲁⲃⲕⲁⲥⲱⲙⲁ ⲉ̣ϩ̣ⲣⲁⲓ ⲛⲥⲟⲩ
ⲡⲁⲡⲁ ⲙⲏⲛⲁ ⲁϥⲧⲟⲛ ⲙⲟⲃ ⲛⲥ
ⲟⲩ⸗ ⲓ̄ⲏ̄⸗ ⲛⲉⲡⲏⲡ

1. The first ⲙⲛ is merely scratched in small letters between the ⲧ and ⲡ; the second ⲙⲛ is scratched above the line. — 10. The last two lines are cut later and less well.

O Father (and) Son (and) Holy Spirit, our father Michael, Gabriel, Apa Apollo, Apa Anoup, Apa Phib(3), Apa Jeremias, Apa Enoch, our mother Mary, Ama Sibylla : brother Ammonius, from Panahs(4), laid down his body in the day (left blank). *Papa* Mena went to his rest (l. ⲁϥⲙⲧⲟⲛ ⲙⲙⲟϥ) on the 18th day of Epiphi.

223. Limestone block from room 1781. — Imperfect at both ends.

. . . ⲱⲭ ⲕⲁⲡⲉⲥⲙⲟⲩ ϩⲉⲧⲗ̣ . .
. . . ⲯⲁϩ ⲉⲛⲱⲭ ⲡⲓⲱⲧ ⲧⲗ̣ . .
. . . . ⲙ̣ⲟⲩⲛ ⲕⲓⲣⲉ ⲙⲁⲕ . . .

. . . . . Enoch(?), bless the . . .(5) the teacher Enoch, the father of the . . . . Amoun, Kire, Mak[are]. . . .

224. Limestone block from room 1782. — A long block, the inscription within a border; in the centre a cross within a circle.

⳨ ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲓⲉⲣⲏⲙⲓⲁⲥⲓ (sic) ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ ⲯⲁϩ ⲉⲛⲱⲭ
ⲫⲁⲙϣⲉ ⲓⲁⲕⲱⲃ ⲙⲏⲛⲁ⸗ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲛⲉⲃϣⲏⲣⲉ ϥ̄ⲑ̄

Invocation to the Trinity, Jeremias, Enoch and Sibylla, for the learned Enoch, the carpenter Jacob Mena and Jeremias his sons.

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(1) The phrase suggests something equivalent to « indiction 14 » but I fail to see how this or any other meaning can be extracted from the text. The coptic word for indiction, seldom used, is ⲥⲉⲡ (fem.).

(2) = A. D. 760, unless the last figure is an accidental stroke of the chisel which is possible. Then the number would be 470 = A. D. 756.

(3) Note the precedence given here to the three saints of Bawit.

(4) Panahs is an unknown place. The final *s* is certain. It is not Panaho, the modern Benha in the Delta. The invocation points to some place in the direction of Bawit, between Eshmunen (Hermopolis) and El-Kusiye (Cusae).

(5) ϩⲉ probably stands for ϩⲛ — for the construction cf. Zoega, p. 512 — followed by a feminine word beginning with ⲗ, which probably recurred in the title in the following line.

225. Limestone slab from room 1784.

[ⲡⲓⲱⲧ ⲙⲉⲛⲡϣⲏⲣⲉ] ⲙⲉⲛⲡ[ⲉⲡⲛⲁ]
[ⲉⲧⲟⲩⲁⲁⲃ. ⲙⲓ]ⲭⲁⲏⲗ ⲅⲁⲃⲣⲓ[ⲏⲗ]
[ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓ]ⲁⲥ ⲁⲡⲁ ⲉⲛⲱ[ⲭ]
ⲛⲉⲧⲟⲩⲁⲃ ⲧⲏ[ⲣⲟⲩ]
. . . . . . ⲙⲁ]ⲕⲁⲣⲓⲟⲥ ⲁⲃⲣⲁϩⲁ[ⲙ]
ⲡ]ⲁⲟⲫⲓ ⲕⲋ ⲓⲛⲇ/. .

On one edge of the slab is : ⳨ ⲟ ⲁⲅⲓⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ
on another : . ⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ

An invocation on behalf of one Abraham, dated 26 Paophi.

226. Limestone, two blocks from the wall of 1790 (pl. XLV). — The carefully cut inscription is in two columns.

Col. I.

ⲡⲗⲟⲕⲟⲥ ⲛⲏⲣⲉⲡ ⲛϣⲁ ⲙⲉⲛⲛⲟⲩⲱϣ ⲙⲉⲛⲕⲏⲣⲁⲕⲏ⸗ ⲣ̄ⲕ̄ⲃ̄⸗
ⲡϣⲁ ⲥⲟⲩⲁ ⲗⲁⲕ/-ⲁ ⲛⲟϭ ⲗⲁϩⲏ — ⲁ
ⲡⲉϩⲟⲩ ⲧⲉⲛⲙⲁⲩ ⲍⲱⲏ ⲗⲁⲕ/ ⲁ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲩ ⲛⲁⲙⲁ ⲥⲓⲃⲗⲁ ⲗⲁⲕ/ ⲁ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲩ ⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲗⲁⲕ/-ⲁ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲩ ⲛⲁⲡⲁ ⲫⲓⲃ ⲗⲁⲕ/ ⲁ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲩ ⲛⲁⲡⲁ ⲙⲓⲭⲁⲏⲗ ⲗⲁⲕ/ — — ⲕ
ⲡⲉϩⲟⲩ ⲛⲁⲡⲁ ⲙⲏⲛⲁ ⲛⲟϭ ⲗⲁϩⲏ — ⲁ
ⲡⲉϩⲟⲩ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲩ ⲛⲁⲡⲁ ⲧⲉⲣⲙⲟⲩⲧⲉ ⲗⲁⲕ/ ⲁ ⲛϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲩ ⲉⲛⲧⲓⲁⲑⲏⲕⲉ ⲗⲁⲕ/ ⲁ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲩ ⲛⲁⲡⲁ ⲁⲗⲉⲝ ⲗⲁⲕ/ — ⲁ
ⲫⲟⲩⲙⲓⲥⲉ ⲙ̄ⲡϫⲟⲉⲓⲥ ⲗⲁⲕ/ ⲁ ⲛⲟϭ ⲗⲁⲏ ⲁ
ⲡϣⲁ ⲙⲃⲁⲡⲧⲓⲥⲙⲁ ⲗⲁⲕ/ ⲃ ⲡϣⲁ ⲛⲁⲡⲁ ⲗⲁ ⲉ
ⲧϣⲟⲣⲡ ⲉⲙⲡⲣⲟⲥⲫⲟⲣⲁ ⲗⲁⲕ/ — ⲁ

Col. II.

ⲡⲉϩⲟⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲡⲉⲧ|ⲣⲟⲥ ⲗⲁⲕ/ ⲁ
ⲡⲉϩⲟⲩ ⲛⲁⲡⲁⲡⲟⲗⲱ ⲗⲁⲕ/ — ⲁ⸗
ⲡⲙⲟⲣ ⲉϩⲟⲩⲛ ⲗⲁⲕ/ ⲃ̄ ⲡⲉϩⲟⲩ ⲛⲁⲙⲁ ϩⲏⲣⲁⲉⲓⲁ|ⲗⲁⲕ/ ⲁ
ⲡϣⲁ ⲛⲇⲓⲁⲑⲏⲕⲉ ⲗⲁⲕ/ ⲁ
ⲡⲉϩⲟⲟⲩ ⲛⲁⲡⲁ ⲙⲁⲕⲁⲣⲉ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲟⲩ ⲙⲁⲑⲟⲩⲥⲁⲗⲁ ⲛⲟϭ ⲗⲁϩⲏ ⲁ
ⲡⲉϩⲟⲟⲩ ⲛⲁⲡⲁ ⲓⲱϩⲁⲛⲏⲥ ⲛⲡⲁⲕⲉ ⲗⲁⲕ/ ⲁ
ⲡϣⲁ ⲡⲃⲱⲗ ⲉⲃⲟⲗ ⲗⲁⲕ/ ⲉ
ⲡⲉϩⲟⲟⲩ ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲗⲁⲕ/ ⲁ ⲛⲟϭ ⲗⲁϩ ⲁ
ⲡⲉϩⲟⲟⲩ ⲛⲁⲡⲁ ⲅⲉⲱⲣⲅⲉ ⲛⲟϭ ⲗⲁϩⲏ⸗ ⲁ

ⲡⲉϩⲟⲟⲩ ⲛⲁⲡⲁⲡⲟⲗⲱ ⲡⲟⲩⲟⲓⲉⲓⲛ ⲛⲟϭ ⲗⲁ ⲁ
ⲡϩⲟⲩⲙⲓⲥⲉ ⲛⲡϫⲟⲓⲉⲓⲥ ⲗⲁⲕ/ ⲁ⸗
ⲡⲉϩⲟⲟⲩ ⲛⲁⲡⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲗⲁⲕ/ ⲁ⸗
ⲡⲉϩⲟⲟⲩ ⲙⲓⲭⲁⲏⲗ ⲛⲡϣⲱⲙ ⲗⲁⲕ/ ⲁ⸗
30 ⲡⲉϩⲟⲟⲩ ⲛⲁⲡⲁ ⲉⲛⲱⲭ ⲗⲁⲕ/ ⲉ

2. The mason has by inadvertence cut a second ⲁ in ligature with the ⲛ of ⲛⲟϭ. — 10. ⲛϭ (*sic*). — 13. ⲗⲁⲏ (*sic*). — 14. ⲗⲁ (*sic*). — 16. The latter part of this line for reasons of space has been cut in the original on the line below, and this is also the case with the last letters of l. 18. — 18. ⲉϩⲟⲩⲛ. ⲟⲩ ligatured. — 24. ⲁ ligatured with ⲛ of ⲛⲟϭ. ⲗⲁϩ (*sic*). — 26. ⲗⲁ (*sic*).

Col. 1. The list (1) of wine (for) the festivals and the seasons (?) (2) and Sundays, 122 (3).
The feast of the first day (4), 1 jar (5), 1 large vessel (6).
The day of our mother Zoe (7), 1 jar, 1 large vessel.
The day of Ama Sibylla (8), 1 jar, 1 large vessel.
The day of the Cross (9), 1 jar, 1 large vessel.
The day of Apa Phib (10), 1 jar, 1 large vessel.
The day of Apa Michael (11), 2 jars.
The day of Apa Mena (12), 1 large vessel.
The day of the Elders (13), 1 large vessel.
The day of Apa Termoute (14), 1 jar, 1 large vessel.
The day of receiving vows (?) (15), 1 jar, 1 large vessel.

(1) Cf. a fragmentary calendar of festivals at Bawit. Clédat, *Baouît*, *Mém. Inst. fr. arch.*, XII, 1904, p. 5. Our calendar is evidently chronological, but it is unfortunate that the dates were not added, as at Bawit.

(2) l. ⲛⲟⲩⲟⲉⲓϣ (?).

(3) As there are 52 sundays in the year and 31 feasts named, the number 122 does not seem to have reference to the number of days. Probably then, it refers to the total number of jars (or other measure) of wine to be provided. Allowing one for each sunday, there are 70 left; and there are 40 «jars» and 15 «large vessels» which suggests that 1 «large vessel» = 2 «jars». This would just make up the number. But the conclusion is by no means certain. See note 6.

(4) *i. e.* of the year, Thoth 1.

(5) ⲗⲁⲕ/ is no doubt ⲗⲁⲕⲟⲟⲧⲉ, v. Crum, *Brit. Mus. Cat. index* and esp. n° 1064 where it is equated with a *κνίδιον*. Unfortunately though the latter measure has occurred frequently in greek papyri since Wilcken, *Ostr.*, I, p. 765, it is still uncertain how much a *κνίδιον* was. The Achmimic form of ⲗⲁⲕⲟⲟⲧⲉ is ⲗⲁⲁⲕⲟⲩⲥ (*Corp. Pap. Rain.*, II, n° CLII). ⲗⲁⲕⲟⲛ is also a wine-measure equal to a *κνίδιον* (Crum, *Ostr.*, n° 455 note).

(6) ⲗⲁϩⲏ is, like ⲗⲁⲕⲟⲟⲧⲉ, a Sahidic term for a measure of wine = one *κνίδιον* (*Corp. Pap. Rain.*, II, n° CCXXXIV). A ⲛⲟϭⲗⲁϩⲏ night therefore well be a double ⲗⲁϩⲏ; but in that case it is not clear why on one day there should be 2 ⲗⲁⲕ/ and on the text ı ⲛⲟϭⲗⲁϩⲏ, and why ⲗⲁⲕ/ ⲁ ⲛⲟϭⲗⲁϩⲏ ⲁ should not be described as ⲗⲁⲕ/ ⲅ.

(7) Zoe = Eve (*Gen.*, III, 20 in the LXX). Perhaps as Adam is celebrated at Bawit on Thoth 1, Eve may have been celebrated on Thoth 2. This is however mere conjecture. I can find no trace of it in any calendar.

(8) Cf. supra p. 48 introduction.

(9) The Elevation of the Cross, Thoth 17 (Synax.).

(10) Phib, the Saint of Bawit, celebrated under the name of Abib in the Synax. on Paophi 25, which we know was his day from the Bawit calendar (*u. s.*).

(11) This is no doubt the Archangel whose chief festival was on Athyr 12 (*Synax.*; Budge, *S^t Michael*, p. 1, 63; Lagarde, *Orient.*, p. 11), though he was celebrated on the 12th of each month.

(12) The well known martyr whose festival was on Athyr 15 (Synax.).

(13) The twenty four Elders of *Apoc.* IV, 4, feast day Athyr 24 (Synax.).

(14) Prob. for ⲁⲡⲁ ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ; cf. Hall, *Texts*, p. 145; cf. ⲁⲡⲁϧⲱⲙ for ⲁⲡⲁ ⲡⲁϧⲱⲙ, Améliveau, *Vie de P.*, p. 58. His feast day was Choiak 7 (Paris, vol. 129^{20} f° 166, Crum).

(15) Dr. Crum suggests that this was the day of receiving the vows of novices (cf. Ladeuze, *Ét. sur le cénobit. pakhom.*, p. 314; Leipoldt, *Schenute von Atripe*, p. 106, 109).

The day of Apa Alex(ander)(1), 1 jar.
The birth day of the Lord(2), 1 jar, 1 large vessel.
The feast of (the) Baptism(3), 2 jars; the feast of Apa(4), 5 jars.
The first offering, 1 jar.

Col. 2. The day of our father Peter(5), 1 jar.
The day of Apa Apolo(6), 1 jar.
The beginning of the fast(7), 2 jars; the day of Ama Heraeia(8), 1 jar.
The feast of receiving vows(?)(9), 1 jar.
The day of Apa Makare(10), 1 large vessel.
The day of Mathousala(11), 1 large vessel.
The day of Apa John of Pake(12), 1 jar.
The feast of the end of the fast(13), 5 jars.
The day of Apa Victor(14), 1 jar, 1 large vessel.
The day of Apa George(15), 1 large vessel.
The day of Apa Apollo the Light(?)(16), 1 large vessel.
The birthday of the Lord(17), 1 jar.
The day of Apa Phœbammon(18), 1 jar.
The day of Michael in the summer(19), 1 jar.
The day of Apa Enoch(20), 5 jars.

(1) No doubt the Saint and Archimandrite named in inscriptions n^os 1, 5, 10, 151, 175.

(2) Choiak 28-29.

(3) Tybi 11.

(4) This entry seems to have been inserted later, having been forgotten; which is strange, seeing that it is in all probability the feast of the Founder. ⲁⲡⲁ alone = ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ cf. inscr. n^os 48, 91, 317. His commemoration day was probably Tybi 22 (cf. n° 91).

(5) Who «our father Peter» is is not clear. One would expect it to be the Patriarch, the «last martyr» of 311. His day was Athyr 29 which is out of order here; but on the other hand the name seems to have been inserted later and may have been forgotten. Bawit celebrates an ⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ on Tybi 3.

(6) Probably Apollo of Bawit who died on Mechir 5 (Synax.).

(7) *i. e.* of Lent, beginning somewhere between middle of Mechir and middle of Phamenoth, cf. Crum, *Rylands Cat.*, p. 161 note.

(8) Apparently inserted later, which would account for this festival not being in strict order. We have the *martyria* ⲛⲁⲙⲁ ϩⲏⲣⲁⲉⲓ ⲛ̄ⲧⲁⲙⲙⲁ on the 14th of Tybi in Rossi, *I Martirii di Gioore etc.* Torino, 1887, p. 32. She is said to have suffered in the persecution of Diocletian. Her *topos* was at Tamma or Tammoou «of Memphis» (Hyv., *Actes*, p. 94), a village in the district of Bedrashein, mod. Tamoueh (Amélineau, *Géogr.*, p. 247, 477), apparently on an island in the river not far from the monastery of S. Jeremias. Cf. *Chronicle of John of Nikiou* ed. Zotenberg, p. 369; and Krall *P. R. Mitth*, II-III, p. 50 and *Corp. Pap. Rain.*, II, p. 79.

(9) Cf. note 14 sup.

(10) Probably Macarius of Egypt «the Great», whose festival was on Phamenoth 27.

(11) No doubt the Methusaleh of Gen. V, 21-27. I do not know his feast.

(12) Cf. n° 27, note 3 and *Ann. Serv.*, IX, 221.

(13) Cf. Crum, *Ostr.*, n° 99 note.

(14) *i.e.* Victor Romanus, Pharmuthi 27.

(15) George the martyr, Pharmuthi 23.

(16) Cf. inscr. n° 27, note 6.

(17) Probably an error for «the birthday of the Mother of our Lord», Pashons 1.

(18) The Saint of Djeme, Payni 1.

(19) Probably the festival of the Archangel on Payni 12. Cf. Budge, *S^t Michael*, p. 93.

(20) The local Saint; his feast day was the 20th Epiphi or thereabouts, see Introduction.

227. Limestone stela, long and narrow, lying in 1790 near the stairs leading up to the portico(?) 751 outside the large church. — Much weathered.

(Several lines lost at head).

ⲟ̣ⲥ
ⲡ   ⲁ̣ⲛ
ⲟⲛ
ⲡⲁ̣   ⲛ.ⲓ̣ⲟ
ⲏ̣ⲛ̣ⲡⲛ̣   ⲧ...ⲙ.
ⲓ.... ⲙⲙⲛ   ⲍ̣ⲓⲕ̣
ⲥⲟⲛ ⲓⲱ̣ϩⲁⲛⲏⲥ.....ⲙ
ⲡⲛⲥⲟⲛ ⲛⲁϩⲣⲟⲟⲩ ⲙⲛⲡⲛⲥⲟⲛ ⲕⲟⲥⲙⲁ
ⲛⲁⲙⲣⲉ ⲙⲛⲡⲛⲥ̣ⲟⲛ ⲉ̣ⲛⲱⲭ ⲙⲛⲡⲛ
ⲥⲟⲛ ⲡⲁⲡⲁ   ⲓ   ⲓ   ⲙ̄
ⲛⲉⲥⲛⲏⲩ ⲙⲛ   ⲙ...ⲛ
ⲥⲟⲛ ⲙⲏⲛⲁ ⲡ̣...ⲛ.ⲛⲡⲓⲃⲛ̣.ⲩ
ⲛⲟⲩⲱⲡⲉⲃⲟ. ⲉ.\ⲣⲉⲙⲛⲡⲓϩⲁ
ϭⲓⲛ...ⲱⲣ ⲙⲛ̣ⲡ̣ⲛ̣ⲥ̣ⲟⲛ ⲓⲁⲕⲱⲃⲟⲥ
ⲙⲛ[ⲉⲛ]ⲱ̣ⲭ̣ .....ⲭ̣ⲁⲛⲁⲣⲥ̣ ϣ̣.
ⲛⲟ̣....ⲛ......ⲕⲉ ⲅⲉⲱⲣⲅⲉ̣
ⲙⲛ..... ⲙⲛⲡⲁⲡⲛⲟⲩⲧⲉ ⲉⲩ
ⲗⲱ.ⲁ̣ⲛ̣[ⲡⲁ]ⲩ̣ⲗⲉ ⲉϥⲧⲁⲗⲟ ⲥⲟⲧ
ⲡⲁⲙⲟⲩⲛ ⲙⲛⲁⲡⲗⲱ ⲉⲩⲧⲁⲗⲟ ⲉ̣
ⲧ̣ⲉⲧⲣⲓⲣ ⲁⲗⲉⲝ ⲙⲛⲁⲡⲗⲱ ⲉⲩⲧⲁ
ⲗⲟ ⲉⲧ[ⲥ]ⲁ̣ⲛ̣[ⲓⲥ] ϣⲉⲛⲟⲩⲧⲉ ⲡϩⲱ
ⲣϫ ⲅⲉⲱ[ⲣⲅ]ⲉ ⲙⲛⲉⲛⲱⲭ ⲛⲃⲁ
ⲣⲱϩ ⲡⲛⲥⲟⲛ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲙⲛⲡⲛ
ⲥⲟⲛ ⲉⲛⲱⲭ ⲙⲛⲡⲛⲥⲟⲛ ⲅⲉⲱⲣⲅⲉ
ⲛⲉⲥⲛⲏⲩ ⲛ̣ⲧ...ⲣ̣ ⲡⲛⲥⲟⲛ ⲙ[ⲁ]
ⲕⲁⲣⲉ ⲡ̣ⲕ.. ⲙⲛⲡⲛⲥⲟⲛ ⲅⲉ
ⲱⲣⲅⲉ.........ⲕⲟⲥⲙⲁ
ⲡⲓⲱⲧ   ⲙ̣ⲛⲥ̄
ⲓⲉⲣⲏⲙⲓⲁⲥ ⲟⲓⲕⲟⲩⲣⲥ̣.....ⲁ
ⲅ̣ⲙⲏⲁⲓ.ⲁⲙ̣.ⲭ.ⲁ.. ⲕ̣ⲙ̣ⲓ
..ⲡⲁⲡⲁ ⲓⲱⲥⲏⲫ ⲡⲣϥⲱϣ
ⲛ̣ⲧⲁϥⲥϩⲁⲓ ⲉ.....ⲙⲏⲛ
ⲙⲉⲥⲟⲣⲏ.ⲓ̣ⲛⲇ....ⲁⲡⲟ ⲇⲓ
ⲟⲕⲗⲏⲧⲓⲁⲛⲟⲩ...
ⲓⲱϩⲁⲛⲏⲥ ⲧⲃⲟⲗ...ⲛⲧⲥ̣ ⲡⲁ
ⲡⲁ ϩ̣ⲏⲛⲁⲥ ⲡ.ⲙ̣ⲙ̣..ⲉ̣ϥ̣ⲟ̣ⲛ
ⲡⲁⲥⲟⲛ ⲅⲉⲱⲣⲅⲉ ⲡⲁⲧⲟⲓⲡⲉ..
ⲓ̣ⲥⲓⲇⲣⲉ ⲡⲓⲱⲧ ⲙⲡ[ⲙ̣]ⲁⲛ̣ⲣ̣ⲁ̣[ϩⲧ].

....

.. Brother John ...... Brother Nahroou and Brother Cosma, the bakers, and Brother Enoch and Brother *papa* ...... the brethren, and ...... Brother Mena .... the dumb man(?) ...... physician(?).... and Brother Jacob and Enoch ...... George and ...... and Papnoute who ...... and(?) Paul who loads dung(1), Pamoun and Aplo who stoke(?) the oven, Alex and Aplo who ....(2), Shenoute the ....., George and Enoch the cattle-feeders(?)(3), Brother Jeremias and Brother Enoch and Brother George, the brothers of .... Brother Makare the .... and Brother George ....., Cosma the father .... Jeremias .... *papa* Joseph the lector, who wrote (this?) in the month of Mesore, in the ... indiction, from Diocletian ...(4) John ..... Brother George who keeps to the *oipe*-measure(5), Isidore the father of the laundry(?)(6).

---

(1) As Mr. Quibell suggests, the dung of the camels and asses which were employed daily for the transport of water, provisions etc. from the valley to the monastery, was probably the chief source of fuel for cooking and hence an official was appointed for its collection and storage. Cf. nos 302, 322, and also *Miss. Arch. Fr.*, IV, p. 259.

(2) Cf. n° 13, note 3. I withdraw the translation suggested there, but I cannot replace it by a better.

(3) Probably those who had charge of the domestic animals belonging to the monastery and their stables.

(4) The date is hopelessly gone, which is a pity. The stone seems to have given what was probably a complete list of all the inhabitants of the monastery. It must have been long exposed to the open air and is much weathered.

(5) Lit. he of the *oipe*, the ordinary measure of corn. No doubt the monastery possessed a standard measure, which was also used by their neighbours and was in charge of a brother appointed for the purpose.

(6) The reading is very doubtful. Cf. n° 241.

228. Limestone block from room 1790. — Above floral ornament is an incised inscription.

ϯⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲁ ⲉⲧⲟⲩ[ⲁⲁⲃ] . . . .

229. Limestone block from room 1790. — A stand for holding water-jars.

⳨ ⲡⲓⲱⲧ ⲡϣⲣⲉ ⲡⲛ̄ⲁ ⲉⲧⲟⲩⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ↕
↕ ⲁⲡⲁ ⲉⲛⲱⲭ ⲡⲁⲡⲁ ϩⲱⲣⲓⲟⲛ ⲁⲙⲙ
ⲟⲛⲉ ⲛⲥⲩϣⲏⲣⲉ

O Father, Son (l. ⲡϣⲏⲣⲉ), Holy Spirit, Apa Jeremias, Apa Enoch : *papa* Horion (and) Ammonius, their (l. ⲛⲉⲩ) sons.

230. Limestone block from room 1790.

ⲡⲛⲟⲩⲧⲉ ⲁⲣⲓⲛⲁ ⲙ
ⲉⲛⲧⲉⲯⲏⲭⲏ ⲓⲱϩ
ⲁⲛⲏⲥ ⲡϣⲛ̄ⲡⲁⲏ
ⲥⲉ ⲧⲁϥⲛ̄ⲧⲟⲙ ⲙⲟ
ⲩϥ ⲥⲟ

O God, have mercy in the soul of John, the son of Paese, he died on the day⁽¹⁾.

231.

$+\frac{\text{ⲁ}}{\text{ⲓⲥ}}+\left[\frac{\text{ⲱ}}{\text{ⲭⲥ}}+\right]$
ⲡⲛⲟⲩⲧⲉ ⲛⲉ[ⲡⲛⲉⲩⲙⲁ]
ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ ⲛ[ⲥⲁⲣⲝ ⲛⲓⲙ]
. . ⲁⲩⲱ ⲡϣⲁⲛϩ[ⲧⲏϥ]

O God of spirits and Lord of all flesh and Compassionate One . . . . .⁽²⁾.

232. Limestone stela in 1793.

ϯⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛ̣ⲁ̣
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁ
ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ
ⲁⲡⲁ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲥⲩⲛ ⲑ̅ⲱ̅
ⲡⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ »—
ⲁⲡⲁ ⲁⲕⲟⲩⲓ ⲡⲉⲡⲣⲉⲥⲃⲩ
ⲧⲉⲣⲟⲥ ⲁⲩⲱ ⲡⲉⲡⲣⲟⲉⲓⲥⲧⲟⲥ
ⲡⲁⲥⲟⲛ ⲕⲩⲣⲟⲥ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ
ⲡⲁⲥⲟⲛ ⲇⲁⲩⲉⲓⲇ ⲡⲕⲟⲩⲓ ⲛⲁⲡⲁ
(Cross in circle)
⳨ ⲙⲏⲛⲁ ⲡⲁⲙⲟⲩⲛ ⲫⲟⲓ
ⲃⲁⲙⲱⲛ ⲕⲟⲩⲓ ⲡⲗⲁⲝⲟⲥ

8. The last ⲟ of ⲟⲓⲕⲟⲛⲟⲙⲟⲥ written over the ⲙ. — 10. ⲏⲛ ligatured. — 11. Below this line are the letters ⲙⲁ, cut smaller.

+ O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch, Ama Sibylla, Apa Antonios by God's grace the Archimandrite, Apa Akoui⁽³⁾ the presbyteros and prior, Brother Kyros, the Steward, Brother David the little Apa⁽⁴⁾. — + Menas Pamoun Phoebammon the younger, the mason.

(1) Left unfinished.

(2) Cf. n° 10.

(3) For the name cf. Crum, *Cat. Brit. Mus.*, 448 and references there given.

(4) Perhaps «the youngest Apa». But we do not know how the title was conferred, nor what was the qualification for it.

233. Limestone block from room 1793 B. — A long block with three crosses in circles.

ⲡⲉⲙ̅ⲙⲉⲣⲓⲧ ⲛ̄ⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲉ
ⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ
ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲟⲥ

ⲟ ⲁⲅⲓⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲟ ⲁⲅⲓⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ
ⲧ̅ⲙⲙⲁⲁⲩ ⲙⲁⲣⲓⲁ
ⲧ̅ⲙⲙⲁⲁⲩ ⲥⲓⲃⲩⲗⲗⲁ

Our beloved holy father Apa Jeremias, Apa Enoch the Scribe [1] — the holy Michael, the holy Gabriel, our mother Mary, our mother Sibylla.

234. Limestone block from room 1802. — Rough work.

. . . . ⲣⲉ ⲡⲛⲉⲩⲙ
. . . . . ⲁⲡⲁ ⲓⲉⲣⲏⲙ
. . . . . . ⲁⲣⲓⲛⲁ ⲙ̣ⲉ
. . . . . ⲃⲓⲕⲧⲱⲣ ⲡⲉ
ϣⲉⲛⲁⲃⲣⲁϩⲁⲙ ⲉⲛⲧⲁⲃⲙ
ⲧⲟⲛ ⲙⲟⲃ ⲛⲁⲗⲕⲉ ⲡⲁϣⲟ.

[O Father, So]n, [Holy] Spirit, Apa Jerem[ias, Apa Enoch], have mercy on [the soul of] Victor, the son of Abraham, who went to his rest on the last day of Pashons.

235. Fragment of limestone block from room 1804.

† ⲡⲓⲱⲧ ⲡ[ϣⲏⲣ]
(sic)
ⲉ ⲡⲉⲡ̅ⲁ̅ ⲉⲧ[ⲟⲩⲁ]
ⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙ[ⲓⲁⲥ]
[ⲁⲡⲁ·ⲉⲛⲱ]ⲭ . . .

236. Limestone fragment from room 1804.

ⲛⲟⲩϩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲏⲛ

In peace, Amen.

237. Limestone block from room 1820. — Left-hand fragment of a lintel (?).

† ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡ. . . . .
ⲗⲟⲥ ⲇⲓⲁⲕ̣. . ⲗ ⲁⲣⲡⲁⲙⲩ. . . . .
ⲓⲱϩⲁⲛⲏⲥ̣ ⲙ̣ⲛ̣ⲛⲉϥϣⲏⲣⲉ ϥ̣. .

O Father, O Son, O [Holy] Spirit . . . .[2].
Have in remembrance (l. ⲁⲣⲓⲡⲁⲙⲉⲉⲩⲉ) me. . . . John and his sons. Amen (? l. ϥⲑ).

---

(1) See introduction, p. 48.

(2) The first letter of l. 2 is certainly ⲗ. It is not possible to read ⲉⲗⲁⲭⲓⲥ]ⲧⲟⲥ ⲇⲓⲁⲕ/. The letter before ⲁⲣⲡⲁⲙⲩ seems to be either ⲗ or ⲁ. The last letter in l. 3 is probably ϥ.

238. Limestone stela, small, from 1823. — Complete at sides and bottom, top lost.

..ⲁ̣ⲛ̣ϩ̣ ⲙⲓ
ⲭⲁⲏⲗ ⲅⲃⲣ
ⲓⲏⲗ ⲛⲉⲧⲩ
ⲁⲃ ⲧⲏⲣⲩ ⲁ
ⲣⲓⲩⲛⲁ ⲙⲛ
ⲧⲏⲯⲏⲭⲏ ⲓⲟ
ⲣⲅⲓ ⲙⲩⲥⲏ

Spelling very incorrect : the corrections are obvious.

The Archangels(?) Michael, Gabriel, all the Saints, have mercy on the soul of George(?) (the son of) Moses.

239. Fragment of limestone bowl from room 1823. — The inscription written *backwards* (1).

ⲓⲱϩⲁⲛⲛⲏⲥ ⲅ̣.ⲡⲧⲓⲥⲧⲏⲥ

John, the winnower (ⲡⲉⲡⲧⲓⲥⲧⲏⲥ?).

240. Limestone block from room 1830. — Broken at the top.

. . . .
ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲁⲡⲁ ⲁⲛⲟⲩⲡ
ⲁⲡⲁ ⲫⲓⲃ· ⲁⲡⲁ ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ
ⲙⲛⲁⲡⲁ ⲡⲣⲟⲟⲩ· ⲁⲡⲁ ⲓⲉⲣⲉⲙⲓⲁⲥ
ⲁⲡⲁ ⲉⲛⲱⲭ ⲙⲛⲁⲙⲁ ⲥⲓⲃⲗⲗ· ⲙⲁ
ⲣⲧⲉ̣ⲣⲟⲥ ⲙⲡⲁⲁ̣ϩⲁⲥ̣ⲉ ⲁⲡⲁ ⲗⲁϩⲁ
ⲁⲡⲁ ..ϭ·ⲁⲡⲁ ⲍⲱⲕⲗⲏ· ⲁⲡⲁ
ⲡⲉⲧⲣⲱⲛⲉ· ⲁⲡⲁ ⲕⲓⲣⲓⲁⲕⲟⲥ ⲁⲡⲁ
ⲕ[ⲉⲣ]ⲙⲁⲛⲉ ⲙⲛⲉϥⲥ[ⲛⲏ]ⲩ ⲁⲡⲁ ⲃⲓⲕ
ⲧⲱⲣ· ⲁⲡⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ· ⲁⲡⲁ ⲅⲉ
ⲱ[ⲣⲅⲉ] ⲁⲡⲁ ⲙⲁⲕⲁⲣⲉ ⲙⲛⲉϥϣⲏ
ⲣⲉ̣· ⲁⲡⲁ ⲙⲱⲩⲥⲏⲥ ⲙⲛⲉϥⲥⲛⲏⲩ·
ⲁⲡⲁ ⲡϣⲟⲓ̈ ⲙⲛⲁⲡⲁ ⲡⲁⲩⲗⲉ· ⲁⲡⲁ
ⲥⲟⲩⲣⲟⲩⲥ· ⲁⲡⲁ ⲡⲁⲙⲟⲩⲛ· ⲁⲡⲁ ⲡⲁⲡ
ⲛⲟⲩⲧⲉ· ⲁⲡⲁ ⲁⲙⲙⲱⲛⲉ· ⲁⲡⲁ ⲫⲟⲓⲃⲁ
ⲙⲱⲛ ⲁⲡⲁ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲟⲩⲥ ⲡⲣⲙⲑ...
ⲛ̣ⲁ̣ ⲁϥⲙⲧⲟⲛ ⲙⲟϥ ⲛⲁⲗⲕⲏ ⲙⲡⲁ...
ϩⲛⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ ϩⲁⲙ̣[ⲙⲛ]

..... Apa Apollo, Apa Anoup, Apa Phib (2). Apa Patermoute and Apa Proou (3). Apa Jeremias, Apa Enoch and Ama Sibylla; (the) martyrs of Paahase (4), Apa Laha, Apa..g, Apa Zokle, Apa Petronius (5), Apa Ciriacus, Apa Germanus and his brethren, Apa Victor, Apa Phoebammon, Apa George, Apa Macarius and his sons, Apa Moses and his brethren, Apa Pshoi and Apa Paul, Apa Sourous, Apa Pamoun, Apa Papnoute (6), Apa Ammonius,

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(1) Cf. n° 17, and Hall, *Texts*, pl. XV, n° 23330.

(2) These are the three Saints of Bawit. Cf. n° 27, note 11.

(3) Cf. n° 203, n. 8.

(4) These are unknown; unfortunately the reading of the place-name is not certain. Perhaps the three following names are the martyrs in question.

(5) With Petronius we come into the range of known names. He was a well known disciple of Pachomius. Cyriacus is the martyr of 15 Epiphi. Germanus I do not know elsewhere. For Victor etc. see notes to n° 203. Pshoi («of Jeremias») and Paul (of Tammah) are the companion Saints of the Synax. Paophi 7. They are named together in *Rec. tr.*, V, 63, *Der el Gebrawi*, II, pl. XXIX and *Bull. Inst. fr. arch.*, III, 85. For Sourous see n° 203, n. 12, Pamoun n° 266 n.

(6) Probably the same as Apa Papnoute of Pemhe, n° 324; but whether he should be identified with any and which of the known saints of this name, I do not know. For Ammonius see n° 203, n. 9. The second Phoebammon is also named in n° 203, and is very likely the Phoebammon of Tmounakon in *Der el Gebrawi*, II, pl. XXIX, n° 3 of whom nothing more is known.

Apa Phoebammon, Apa Jeremias; Pous⁽¹⁾ of Th..ṇạ, went to his rest on the last day of Paophi (*or* Payni) in the peace of God, Amen.

241. Limestone stand for water jars from 1831.

⳨ πιωτ πϣηρε π̅ν̅α ετουααβ ϯαϩ φοιβαμων πιωτ πμανραϩτ

O Father, Son (and) Holy Spirit : the learned Phoebammon, the father of the laundry.

242. Limestone block from room 1842. — In floral border, having in the centre a cross within a circle.

† πιωτ πϣηρε πεπνευμα του
αβ απα ρερημιας απα ενωχ αριπμ
ευε παιωπιαπα ιωσηφ ϩαμην

† O Father, Son, Holy (l. ετουααβ) Spirit, Apa Jeremias (l. ιερ.), Apa Enoch : have in remembrance my father (l. παιωτ παπα) *papa* Joseph. Amen.

243. Limestone block from room 1843. — Inscribed on the edge.

▨▨ρε πεπ̅ν̅α ε̣του▨▨
▨▨ενωχ▨▨▨▨▨▨▨▨
▨▨μων π.. πεπροιστος

[O Father, O So]n, O Holy Spirit, [Apa Jeremias, Apa] Enoch.......
[Phoebam (?)] mon, the .., the Prior⁽²⁾.

244. Limestone block from room 1843.

....
μι̣.........
πισραηλ̣ [πρω?]
με μπεϣϫιλ ντ̣[αϥ]
εμτον μμοϥ : νсου
η̅ ννεμϣιρ ϥθ χ

.... Pisrael⁽³⁾, [the man?] of Peshdjil⁽⁴⁾ who(?) went to his rest on the 8th day of Mechir. Amen⁽⁵⁾.

---

(1) A name known elsewhere e. g. *C. P. R.* II, *Koptische Texte*, LXXVIII, Turaieff, *Bull. Ac. Imp. Sci Petersb.*, 1899, n° 5; Crum, *Ostraca.*

(2) Cf. n° 190.

(3) Pisrael is a name which occurs on a number of Theban ostraca of about this time.

(4) Some place unknown to me.

(5) The last sign is probably only a cross.

245. Limestone block from room 1852.

⳨ ⲈⲢⲈⲒ̅Ⲥ̅ Ⲭ̅Ⲥ̅ Ⲧ̣Ⲓ̣ⲈⲘⲦⲞⲚ
ⲦⲈⲠⲮⲒⲬⲎ ⲚⲀⲚⲞⲪ ϨⲈⲚⲦⲞⲠⲞⲤ
ⲦⲀϤⲂⲰⲔⲔ ⲈⲢⲰⲞⲨ ⲀⲨⲰ ϤⲈ̣Ⲣ
ⲚⲞⲚⲀⲒ ⲚⲈⲘⲀϤ ϨⲈⲚⲚⲞϨ̣Ⲓ̣ⲢⲈϨⲰ̣ⲒⲚ

4. Final ⲛ is written below the line.

⳨ May Jesus Christ give rest to the soul of Anoup in the places to which he has gone(1), and (may) He have mercy (l. ⲛ̄ⲟⲩⲛⲁ) on him in peace (l. ϩⲛⲟⲩϩⲓⲣⲏⲛⲏ).

The spelling is unusually eccentric. In the upper right-hand corner the following lines have been added in a smaller and rougher form of incision.

ϪⲒⲀϪϨ ϨⲚ..Ⲣ
ⲀⲒⲤⲀϨ ⲤⲞⲨⲔⲌ
Khoiak. ... I inscribed (?), day 27.

246. Limestone block from room 1854.

⳨ ⲠⲒⲰⲦ ⲘⲚⲠϢⲎⲢⲈ
ⲘⲚ̅ⲠⲈⲠⲚⲈⲨⲘⲀ Ⲉ
[ⲦⲞⲨ]ⲀⲀⲂ ⲀⲢⲒⲞⲨⲚⲀ
[ⲘⲚⲦ]ⲈⲮⲒⲬⲎ ⲚⲄⲈⲰⲈ ⲠϢ̅Ⲏ̅Ⲛ
.....Ⲏ̣Ⲁ̣ ⲠⲚⲞϬ Ⲛ̅ⲦⲒ
.........ⲦⲀⲂ
....

O Father, and Son and Holy Spirit, have mercy on the soul of George (*written* Geoe) the son of ......el(2), the chief ......, who .....

247. Limestone block from room 1856.

ⲠⲒⲰⲦ⸗ ⲠϢⲎⲢⲈ⸗ ⲠⲈⲠⲚ̅Ⲁ ⲈⲦⲞⲨⲀⲀⲂ⸗
ⲀⲠⲀ ⲒⲈⲢⲎⲘⲒⲀⲤ⸗ ⲀⲠⲀ ⲈⲚⲰⲬ⸗ ⲦⲚ̅ⲘⲀⲀⲨ
ⲘⲀⲢⲒⲀ ⲦⲚⲘⲀⲀⲨ ⲤⲒⲂⲨⲖⲖⲀ⸗ ⲠⲀⲤⲞⲚ⸗
ⲀⲚⲞⲨⲠ⸗ ⲠⲈⲨϢⲎⲢⲈ⸗ ⲀϤⲔⲀⲤⲰⲘⲀ ⲤϨⲢⲀⲒ
Ⲛ̅ⲤⲞⲨⲘⲚ̅ⲦⲮⲒⲤ ⲘⲠⲀⲰⲚⲈ⸗ ⲠⲀⲤⲞⲚ ⲀⲘⲘⲰⲚⲈ
ⲠⲈⲨϢⲎⲢⲈ⸗ ⲀϤⲔⲀⲤⲰⲘⲀ ⲈϨⲢⲀⲒ̈ ⲚⲤⲞⲨⲘⲚⲦⲀⲤⲈ
ⲞⲞⲞⲨⲦ⸗ ϨⲚⲞⲨⲈⲒⲢⲎⲚⲎ ϨⲀⲘⲎⲚ⸗ Ⲅ̅⸗ ⲒⲚ̅ⲆⲒⲔ
ⲠⲀⲠⲀ ⲦⲒⲘⲞⲐⲈ ⲠⲈⲨϢⲎⲢⲈ⸗ ⲀϤ̅Ⲙ̅ⲦⲞⲚ Ⲙ̅
ⲞϤ ⲚⲤⲞⲨⲤⲞⲨⲤⲞⲞⲨ ⲘⲠⲀⲢⲘϨⲞⲦⲠ Ϩ̅Ⲛ̅
ⲞⲨⲈⲒⲢⲎⲚⲎ Ϥ̅Ⲑ̅

O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch, our mother Mary, our mother Sibylla: brother Anoup, their son, laid down (l. ⲉϩⲣⲁⲓ) his body on the 19th day of Payni; brother Ammonius, their son, laid down his body on the 16th day of Thoth in peace, Amen, 3rd indiction; *papa* Timotheus, their son (l. ϣⲏⲣⲉ), went to his rest on the 6th day (l. ⲛⲥⲟⲩⲥⲟⲟⲩ) of Phamenoth in peace. Amen.

---

(1) Cf. nos 65, 270. Probably in nos 65 and 270 what is written «our places» is only an incorrect way of writing «the places». The meaning of the phrase is not clear, but I am inclined to see in it a reference to the liturgical phrase *ἐν τόπῳ φωτεινῷ ἐν τόπῳ χλόης ἐν τόπῳ ἀναψύξεως* (var. *ἀναπαύσεως*) which occurs several times on greek and coptic gravestones cf. Lefebvre, *Inscr. gr.-chr.*, nos 636, 664-667 (who quotes the passage from Goar, *Euchologion*, p. 526); Hall, *Texts*, p. 3, 139; *Rec. tr.*, VII, 195. It may however mean merely the monastery. Cf. Crum, *Ostraca*, n° 97.

(2) Perhaps Ezekiel.

248. Limestone block from room 1859.

ⲡⲓⲱⲧ ⲡϣⲏ......
[ⲓ]ⲱⲧ ⲙⲓⲭⲁⲏⲗ ⲑ̣....
.ⲡ ⲁⲇⲁⲙ ⲙⲛⲉϥ....
.ⲉϫⲱⲛ ϥⲑ ⲁⲡⲁ
...ⲁⲡⲁ ⲫⲓⲃ ⲧ̇.....
...ⲙⲟⲃ ⲛⲥⲟ.......
...ⲣⲏⲛⲏ ϥⲑ
....ⲙⲉⲥⲟⲣⲏ ⲥⲟ....
....ⲙⲉⲥⲟⲣⲏ....

O Father, O Son .... father Michael .... Adam and his [sons](1)... us, Amen; Apa ..... Apa Phib ....[went to] his rest on the .... in peace, Amen .... Mesore day ... . Mesore ....

249. Limestone block from room 1880.

† ⲡⲓⲱⲧ ⲙⲛⲡϣⲏⲣⲉ ⲙⲛⲡⲉⲡⲛⲁ ⲉⲧ
ⲟⲩⲁⲃ ⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ ⲟ [ⲁ]
ⲅⲓⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲟ ⲁⲅⲓⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁ
ⲥ ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃⲩ
ⲗⲁ ⲡⲉⲛⲥⲟⲛ ⲉⲩⲧⲉⲙⲱⲛ
ⲡϣⲏⲣⲉ ⲛⲥⲁⲙⲡⲁ ⲁϥⲉⲙ
ⲧⲟⲛ ⲙⲟϥ ⲛⲁⲗⲕ ⲛⲡⲁⲱ
ⲛⲉ ϩⲛⲛⲟⲩⲉⲓⲣⲏⲛⲏ ϥⲑ

l. 1. ⲙⲛ...ⲙⲛ inserted above the line later. — l. 9. ⲛⲛ and ⲏⲛ are ligatured.

O Father and Son and Holy Spirit, Saint Mary, Saint Michael, Saint Gabriel, Apa Jeremias, Apa Enoch, Ama Sibylla : our brother Eutemon (2), the son of Sampa, went to rest on the last day of Payni, in peace. Amen.

250. Limestone block from room 1880.

ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲁ ⲉⲧⲟ]ⲩⲁⲁⲃⲃ⸗ ⲁⲡⲁ ⲓⲉⲣⲏ
ⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ ⲟ ⲁⲅⲓⲟⲥ] ⲙⲓⲭⲁⲏⲗ⸗ ⲟ ⲁⲅⲓⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ⸗ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲇ]ⲁⲙ⸗ ⲧⲉⲛⲙⲁⲟⲩ
ⲍⲱⲏ⸗ⲧⲉⲛⲙⲁⲟⲩ ⲁⲙⲁ]ⲥⲓⲃⲩⲗⲗⲁ⸗ⲛⲉ̣
ⲡϫⲟ]ⲩ̣ⲧⲁⲃⲧⲉ ⲙ[ⲡ̣ⲣⲉ

---

(1) Cf. n° 211.
(2) *i. e.* *εὐδαίμων*, from the name of the traditional first Christian martyr in Egypt.

ⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲁⲣⲉⲧⲏ ⲙⲡⲉⲡⲛ]ⲁ ⲉⲧⲟⲩⲁⲃ
ⲛⲉⲧⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲩⲣⲡⲟⲩ]ⲱϣ ⲙⲡⲛⲟ
ⲩⲧⲉ ▨ⲛⲥⲟⲩ⸗ ⲕ̅ⲉ̅
▨ⲙⲛⲧⲁϥ
▨ⲁ

The lines are complete on the right hand side, and the inscription ends with the letter ⲁ in l. 10.

[The Father and Son and] Holy [Spirit], Apa Jere[mias, Apa Enoch, Saint] Michael, Saint [Gabriel, our father Ad]am, our Mother [Zoe, Ama] Sibylla, the four and t[wenty Elders, the powers of the] Holy [Spirit⁽¹⁾, all the saints who have done the] will of God, [have mercy on ..... who died] on the twenty fifth day [of ....

251. Limestone block from room 1880.

ⲑ[ⲁⲅⲓ]ⲁ̣ [ⲙ̣ⲁ]
[ⲣⲓⲁ ⲟⲁⲅⲓⲟⲥ ⲙⲓⲭ]ⲁⲏⲗ ⲟⲁⲅⲓⲟⲥ
[ⲅⲁⲃⲣⲓⲏⲗ]ⲁⲙⲁ ⲥⲓⲃⲗⲁ
ⲧⲙⲁⲑⲟⲩⲥⲁ
ⲙⲁⲣⲧⲏⲣⲟⲥ

[ⲁⲡⲁ]ⲁⲡⲟⲗⲱ ⲁⲡⲁ ⲫⲓⲃ
ⲓⲱϩⲁⲛⲏⲥ ⲡⲕⲟⲛϥ
ⲥⲟⲩⲓⲃ⸗ ⲡⲁⲱⲛⲉ
ⲕ]ⲟⲩⲓ ⲁϥⲉⲙⲧⲟⲛ ⲙⲟϥ
ⲥⲟⲩ⸗ ⲓⲅ ⲙⲡⲁⲣⲙϩⲟⲧ̅ⲡ̅

...... Saint Mary, [Saint] Michael, Saint [Gabriel] ... Ama Sibylla, ... Mathusa[la] ..... [all the] martyrs ..... [Apa] Apollo, Apa Phib ..... [have mercy on the soul of] John the louse (?)⁽²⁾ [who died on] the 12th day of Paone; .... the younger went to his rest on the 13th day of Phamenoth

252. Limestone block from room 1880.

ⲁⲡⲟ]ⲗ̣ⲗ ⲱ ⲑⲁ
ⲅⲓⲁ]ⲙⲁⲣⲓ ⲁ ⲁⲙ
ⲁ]ⲥⲓⲃⲗⲁ ⲛⲉⲓⲟⲧⲉⲧ
ⲟ]ⲩⲁⲃ ⲣⲓⲡⲙⲉⲓⲉ ⲛⲁ
ⲧ(?)]ⲁϩⲏⲩ· ⲧⲁⲥⲉⲙⲧ
ⲟ]ⲛ ⲙⲟⲥ ⲥⲟⲩⲙⲉⲛϫⲁ
ⲃ ⲡⲁⲱⲛⲉ ϩⲉⲛⲟⲉⲓⲣⲏ
ⲛⲉ ⲧⲉⲡⲛⲟⲩⲧⲉ ϩⲁⲙ
ⲏⲛ ⲟ̅ϥ̅ ; ⲁⲛⲁⲥⲧⲁⲥⲓⲁ

The space in l. 1-2 is filled by a circle containing a cross; the inscription is continuous. The spelling is very imperfect.

.... Apollo, Saint Mary, Ama Sibylla, the holy fathers; remember Ataheu (?) who went to her rest on the 17th day of Paone in the peace of God, Amen, Amen. Anastasia⁽³⁾.

⁽¹⁾ This is conjectural, but it fills the lacuna exactly and it not easy to suggest another group which will satisfy the remains of l. 5. Cf. n° 203, note 1.

⁽²⁾ I presume this word is the same as ⲕⲟⲙϥ *pediculus* and is a nickname.

⁽³⁾ The name of the person who erected the stone.

253. Limestone block from room 1880. — Much damaged.

ⲡⲓⲱⲧ] ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲉⲙ̣ⲁ̣
ⲉⲧⲟⲩⲁ]ⲃ ⲁⲣⲓⲟⲩⲛⲁ ⲙⲛⲧ
ⲉⲯ(?)ⲩ]ⲭⲏ ⲅⲉⲱⲣⲅⲉ
ⲁϥⲙⲧⲟ]ⲛ ⲙ[ⲟϥ].ϣ̣ⲛⲟⲩ̣

[O Father], Son, Holy Spirit, have mercy on the soul of George. He went to his rest ......

254. Limestone slab from room 1880.

ⲛ̣ⲙⲟ[ϥ]
ⲛⲥⲟⲩⲁ ⲛⲡⲁⲟⲛⲓ
ⲓⲛⲇⲓⲕ/ ⲃ⸗
ⲉⲣⲉⲡⲛⲁ ⲛⲡ
ⲛⲟⲩⲧⲉ ⲧⲁϩⲟϥ
ϩⲁⲙⲏⲛ †

.... him on the 1st day of Payni in the 2nd indiction. May the mercy of God reach him [1]. Amen †.

255. Limestone block from room 1880. — A fragment of a large ornamented lintel.

ⲡⲉⲡ̅ⲛⲁ
ⲉⲛⲓⲱ
ⲅⲅ
ⲃⲣⲓ
ⲛⲡ
ⲉⲙ
ⲓⲏ̣ⲗ

Evidently part of an invocation to the Trinity and the principal members of the celestial hierarchy. The second l. reads ⲡⲉⲛⲓⲱⲧ, the third probably ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ, the fourth ⲅⲁⲃⲣⲓⲏⲗ.

256. Limestone lintel from room 1880. — The incised inscription is divided by three crosses in circles.

ⲡⲓⲱⲧ ⲡϣⲏ
ⲣⲉ ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉⲧ
ⲟⲩⲁⲁⲃ⸗ ⲁⲡⲁ
ⲓⲉⲣⲏⲙⲓⲁⲥ· ⲭ̅ⲙ̅ⲅ̅

ⲁⲡⲁ ⲉⲛⲱⲭ
†ⲕⲓⲣⲉ ⲓⲱⲛⲛⲏ ⲕⲟⲩⲣ
ⲁⲧⲱⲣ ⲕⲓⲣⲉ ⲅⲉⲱⲣ
ⲕⲉ ⲙⲉⲛⲅⲓⲣⲉ ⲙⲏⲛⲁ
ⲛⲉϥϣⲏⲣⲉ

O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch; † Kire (son of) John, *curator* [2], Kire, George, and Kire (son of) Mena, his sons.

On the outside of the left hand cross is incised : ⲛⲙⲁⲁ
ⲙⲁⲣⲓ
evidently «our mother Mary» and probably inserted as an afterthought.

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[1] Cf. n° 284.

[2] *i. e.* the guardian, no doubt of the three young men called his sons, really his wards.

257. Limestone block from room 1880. — Incised and coloured red.

▨ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ
▨ⲁⲙⲟⲩⲛ ⲕⲟⲩⲓ
ⲑ̣ ⲥⲱⲥⲟⲛ

... Ama Sibylla ... Amoun the younger .... save(us)(1).

257 *a.* Limestone lamp on a stand, incomplete; sebakh.

ⲅⲉⲣⲁ
ⲡⲧⲓ̣ⲕ̣⸗
⳨ ⲙⲟⲩϩ ⲕⲁⲗⲱ̣[ⲥ ...]ⲧⲏⲓⲕ ⲉⲃⲟⲗ ...ⲛ̣ⲟⲩⲃ

Light (l. ϫⲉⲣⲉ?) the spark?
† Burn well ....

258. Limestone block from the floor of the fireplace in room 1909.

† ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛ ⲉⲧⲟⲩⲁ
ⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛⲱ
ⲭ ⲁⲡ.... ⲝ ⲙⲉⲛⲙⲁⲕⲁⲣⲉ ⲡϥϣ

O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch : Apa Alex(?) and Macarius his son.

259. Limestone fragment from room 1931.

† ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲉⲛⲱⲭ ⲫⲓⲃ †...

Jesus Christ : Enoch Phib...

260. Limestone blocks from room 1934. — Flat slabs with the inscription on the edges.

a. ⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ ϥⲑ| ⲁⲡⲁ ⲥⲉⲣ...(2)
b. ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲗⲁ...

261. Water-jar-stand, of limestone, from room 1934.

On one side :

⳨ ⲁⲡⲱⲗⲱ ⲡⲉⲕⲟⲛⲟⲙⲟⲥ — ⲁⲃⲣⲁϩⲁⲙ ⲡⲉϥⲥⲟⲛ ϩⲁⲙⲏⲛ

On the upper border :

† ⲡⲛⲥⲟⲛ ⲡⲁⲥⲟⲩⲣⲟⲩⲥ †(3)

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(1) Cf. n° 112.
(2) Probably ⲥⲉⲣⲅⲓⲟⲥ or ⲥⲉⲣⲏⲛⲟⲥ cf. n° 219.
(3) As from its form Pasourous is a most unlikely Coptic name, this probably stands for Apasourous.

262. Water-jar-stand, of limestone, from room 1935. — The inscription between crosses on either side of a central lion's mask.

ⲡⲁⲥⲟⲛ ⲙⲏⲛⲁ ⲡⲉ ‖ ⲡⲯⲁϩ ⲍⲁⲭⲁⲣⲓⲁⲥ
ⲕⲱⲛⲱⲙⲱⲥ ϥⲑ ‖ ⲡⲉϥⲥⲟⲛ ⲥⲟⲥⲟⲛ

Brother Mena, the steward (1), Amen.
The learned Zacharias, his brother : (Jesus) save (us) (2).

263. Limestone block from room 1936. — A long block on which the inscription is divided into three parts by ornaments, represented here by double lines; probably nearly half the block is broken away on the right hand.

† ⲫⲱⲥ ‖ ⳨ ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉ ‖ ⲡⲛⲁ...
ⲍⲱⲏ ‖ ⲙⲓⲭⲁⲏⲗ ⲑⲁⲅⲓⲁ ⲙⲁ ‖ ⲣⲓⲁ...
ϫ̣ⲉⲣⲟⲛ ‖ ⲁⲡⲁ ⲁⲡⲟⲗⲱ ⲁⲡⲁ ⲫⲓⲃ ‖ ⲁⲡⲁ...
..ⲉ̣ϥ̣ⲑ ‖ ⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ ⲁ̣. ‖ ⲙ̣ⲱ̣

Centre and Right : The Father, the Son, the [Holy] Spirit ...... Michael, the Holy Mary..... Apa Apollo, Apa Phib, Apa [Anoup?.. Apa Jere]mias, Apa Enoch ....
Left hand : Light, Life, kindle us(?) (3)... Amen.

264. Limestone fragment from room 1936. — A long block.

...ⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ † ⲁⲙⲁ
...ⲟⲗⲗⲱ ⲡⲣϥⲣⲟⲓⲥ ⲥⲓⲃⲩ
...ⲁⲣⲙⲟⲩⲑⲓ ⲏ ⲓⲛⲇⲓⲕ ⲅ ⲁ..

... holy ..., Apa ... [Ap]ollo the watchman .... Pharmuthi 8th, indiction 3. Ama Sibylla.

265. Limestone block from room 1940.

.....ⲭ....
....ⲛⲁⲣ....
....ⲣⲟⲙⲡⲉ....
.......ⲟ̣ⲩⲥ ⲕⲃ ⲧⲓⲙⲟⲑⲉⲓ ⲕ̣▨
...... ⲕⲃ ⲡⲉⲧⲣⲟⲥ ⲓⲍ
..... ⲓⲅ ⲁⲑⲁⲛⲁ ⲏ
..... ⲓⲁ ⲓⲱⲁⲛⲛ ⲑ
....ⲟ̣ⲥ̣ ⲓⲃ ⲓⲱⲁⲛⲛ ⲓⲁ̣

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(1) Cf. n° 346.

(2) *i. e. σῶσον;* cf. n° 112.

(3) The first letter in l. 3 is probably ϫ, possibly ⲕ or ⲭ. If it were ⲕ, we might read ⲕⲉⲣⲟⲛⲧⲥⲉ (Gerontius), but though Zoe occurs as a name, Phos does not; and the collocation of the two words is too suggestive of John I 4, VIII 12, to be neglected. Cf. the invocation to God *σὺ εἶ ἡ πηγὴ τῆς ζωῆς ἡ πηγὴ τοῦ φωτὸς ἡ πηγὴ πάσης χάριτος καὶ πάσης ἀληθείας* in the anaphora of Bp. Sarapion of Thmuis (*Texte u. Untersuch. N. F.* II 3 *b*, p. 4), and for the interjection of such words n° 270, l. 12. Cf. also STRZYGOWSKI, *Kopt. Kunst.*, p. 305 and LEFEBVRE, *Inscr. gr.-chrét.*, n° 762.

[ⲓⲟⲩⲥ]ⲧⲟⲩⲥ	ⲓⲗ	ⲇⲓⲟⲥⲕ̣ⲟⲣ	ⲗ
ⲉⲩⲙⲉⲛⲟⲥ	ⲓⲅ	ⲧⲓⲙⲟⲑ	ⲓⲍ
ⲙⲁⲣⲕⲓⲁⲛⲟⲥ	ⲓ	ⲑⲉⲟⲇⲟⲥⲓⲟⲩ	ⲙⲗ
ⲕⲉⲗⲗⲁⲇⲓⲁⲛⲟⲥ	ⲓⲇ̣	ⲡⲉⲧⲣⲟⲩ	$ⲃ^{ⲏ}ⲅ$
ⲁⲅⲕⲣⲓⲡⲡⲓⲁⲛⲟⲥ	ⲓⲃ	ⲇⲁⲙⲓⲁⲛ	ⲗⲃ
ⲓⲟⲩⲗⲓⲁⲛⲟⲥ	ⲓⲇ̣	ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲩ̣	ⲓ▨
ⲇⲏⲙⲓⲡⲣⲓⲟⲥ	ⲙⲅ	$ⲁⲛⲇⲣⲟⲛⲓⲕ/^{ⲟ}$	ⲇ̣
ⲏⲣⲁⲕⲗⲁ	ⲓⲋ	ⲃⲉⲛⲓⲁⲙⲏⲛ	ⲗⲍ
ⲇⲓⲟⲛⲏⲥⲓⲟⲥ	ⲓⲍ	ⲁⲅⲁⲑⲟⲥ	ⲓⲏ̣
ⲙⲁⲝⲓⲙⲓⲛⲓⲁⲛⲟⲥ	ⲓⲏ	ⲓⲱⲁⲛⲛⲟⲩ	ⲓ▨
. . . . . .	ⲓ▨	. . . . .	

A fragmentary list of the patriarchs of Alexandria (cf. n° 115) in two columns. The first column evidently commenced with St Mark and breaks off at the fifteenth, Maximinianus; the second column begins with Timothy Aelurus the 26th patriarch and ends with John of Semenud the 40th, but a trace of the next name shows that the list did not end with him. The heading is too fragmentary for reconstruction. The first name must have been Mark, the letters before the number 22 being probably remains of ⲙⲁⲣⲕⲟⲩⲥ with epithets before it. He is followed by Anianus and to both are assigned 22 years. According to the tradition Mark was executed in A.D. 63 which would place the beginning of his alleged episcopate in 41. Twenty two years are the usual number attributed to Anianus (ordination by St Mark in 61 and death in Nov. 82).

Abilius has here 13 years; strictly 12 years and 9 months (Gutschmid, *Kl. Schriften*, II, p. 422).

Cerdon here 11 years, elsewhere 10 or 11 years and in general the years here accord with those assigned elsewhere except that Julianus who here has 14, elsewhere has only 10 years (ib., p. 423) Demetrius is the first Bishop whose chronology can be accepted as secure (Harnack, *Die Mission*, p. 448, *Chronologie*, I, 202). After Maximinianus comes a gap which should contain ten names.

At the top of the second column comes Timothy Aelurus who is usually credited by the Jacobites with 22 years though he was in actual possession of the see for less than 5.

Peter (Mongus)	here 17	elsewhere 12, counting the time spent in exile (Gutschmid, *loc. cit.*, p. 454).
Athanasius	„ 8	„ 7 (in n° 115-8 years)
John I	„ 9	„ 8-9 (in n° 115-9 years)
John II	„ 11	„ 11
Dioscoros	„ 1	„ 2-3
Timothy	„ 17	„ 17
Theodosius	„ 41	„ 32 incl. exile (Gutschmid, *loc. cit.*, p. 459)
Peter IV	„ 2 or 3	„ 2 (Gutschmid, *loc. cit.*, p. 498)
Damian	„ 32	„ 26-7
Anastasius	„ 10 + (prob. 13)	„ 12
Andronicus	„ 4	„ 6
Benjamin	„ 37	„ 39
Agatho	„ 18 (?)	„ 19
John III	„ 8 (?)	„ 8-9.

266. Limestone block from room 1940. — Very rough work.

. . . .
ⲙⲁⲣⲓⲁ ⲧⲛⲙⲁⲁⲩ ⲁⲙⲁ ⲥⲓϥ
ⲗⲁ ⲡⲉⲛⲓⲱⲧ ⲁⲡⲁ ⲡⲁⲙⲟ
ⲩⲛ ⲡⲣⲉⲙⲉϩⲛⲏⲥ ⲛⲉⲧⲟ
ⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲩⲣⲁⲛⲁ
ϥ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲣⲓⲟⲩⲛⲟϭ ⲛⲛ
ⲁ ⲙⲛⲧⲉⲡⲯⲏⲭⲏ ⲙⲡⲁⲓⲟⲧ
ⲡⲁⲡⲁ ⲡⲁⲙⲟⲩⲛ ⲙⲛⲡⲡⲁ ⲡⲉ
ⲧⲣⲟⲥ ⲡϥϣⲏⲣⲉ ⲛⲧⲁϥⲙⲧⲟⲛ
ⲙⲙⲟϥ ⲛⲥⲟⲩⲕ ⲙ̣ⲙⲏⲥⲱⲣⲏ

. . . . Mary, our mother Ama Sibylla, our father Apa Pamoun of Hnes(1), all the Saints who have done the will of God, have great mercy on the soul of the father *papa* Pamoun and *papa* (l. ⲡⲁⲡⲁ) Peter his son, who(2) went to his rest on the 20th day of Mesore.

267. Limestone fragment from room 1941. — The right-hand end of a long block.

. . . ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ
ⲉ ⲡⲁⲥⲟⲛ ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲛ̣ⲟⲃⲣⲉ ⲙⲛⲙⲁⲕⲁⲣⲉ ⲕⲟⲩ

The Father, the Son . . . . brother Jeremias . . . . Nofre (Onnophris) and Macarius the younger.

268. Limestone block from room 1943. — Complete.

ⲡⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡ
ⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲓ̣ⲙ̣ⲭ
ⲁⲗⲏⲁ ⲅⲁⲃⲣⲓⲏⲁ ⲧ
ⲉⲛⲙⲁⲁ ⲙⲁⲣⲓⲁ
ⲁⲙⲁ ⲥⲓⲃⲃⲩⲗⲁ ⲁⲡⲁ
ⲉⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ ⲉ
ⲛⲱⲭ ⲛⲉⲧⲟⲩⲁⲁⲃ
ⲧⲏⲣⲟⲩ ⲡⲉⲛⲥⲟⲛ ⲉⲛ
ⲱⲭ ⲧⲁⲃⲏϣ ⲛⲧⲁ
ⲃⲉⲙⲧⲟⲛ ⲙⲟϥ ⲛⲥ
ⲟⲩⲅ⸗ ⲛⲡⲁⲣⲙⲑⲩ
ⲧⲉ ϩⲛⲛⲟⲩⲉⲧⲣⲏⲛⲏ
ϩⲁⲙⲏⲛ⸗ [ⲑ]ϥ

1. l. ⲡⲓⲱⲧ. — 2. The last four letters are blundered, the ⲓ̣ⲙ̣ being a sort of ligature consisting apparently of those two letters with a long horizontal line through the top of them. There are numerous other errors, but they are obvious.

O Father, Son, Holy Spirit, Michael, Gabriel, our mother Mary, Ama Sibylla, Apa Jeremias, Apa Enoch, all the Saints; brother Enoch Tabesh(3) went to his rest on the 3rd day of Pharmuthi in peace, Amen, Amen(4).

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(1) Heracleopolis, the modern Ahnas. This Saint occurs also in *Ann. Serv.*, VIII, 177 on a beam from Bawit. His festival was on Athyr 21 (Clédat, *Baouît*, p. 5) and he is invoked together with the usual Bawit Saints there and in *Ann. Serv.*, IX, 244.

(2) It is not certain which of the two this relative in the singular applies to; probably the father, while the son who survives includes himself in the blessing invoked.

(3) I do not know any other instance of this name.

(4) A letter has been last before ϥ. I have suggested ⲑ because this combination, property ϥⲑ, is found reversed elsewhere. Cf. n° 30.

269. Limestone fragment from room 1947.

[ⲡ]ⲛⲟⲩⲧⲉ ⲛ̄ⲛⲉⲡ̅ⲛ̅ⲁ̅
ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ ⲛⲥⲁⲣⲝ ⲛ[ⲓⲙ]
[ⲁ]ⲣⲓⲟⲩⲛⲁ ⲙⲛⲧⲉⲯⲩⲭⲏ . .
. . . . .ⲛⲡⲁⲡⲁ. .
. . . . .ⲧⲁϥ ⲙ
. . . .

O God of Spirits and Lord of all flesh, have mercy on the soul .... of *papa* .... who [went to his rest] .....

270. Limestone block from room 1950. — Very badly cut : the upper part of the inscription is divided by three crosses, one large one between two smaller ones.

ⲡⲓⲱⲧ [ⲙⲉⲛ ?]
[ⲡϣ]ⲏⲣⲉ ⲙⲉⲛⲡⲛⲩⲙⲁ ⲉ̣
ⲧⲟⲩⲁⲁⲃ ⲁⲣⲓⲟⲩⲛ
ⲁ ⲙⲛⲧⲉⲯⲏⲭⲏ ⲛⲧ̣
ⲙ ⲙ̣ⲁ̣ ⲣⲁⲭⲏⲗ ϩⲉⲛⲛ
ⲉⲛⲧⲟⲡⲟⲥ ⲉⲥⲉⲛϩⲏ
ⲧⲟⲩ ⲛⲧⲁⲥⲙ̄ⲧⲟⲛ ⲉ
ⲙⲙ̣ⲟⲥ ⲛ̄ⲥⲟⲩⲅ̄
ⲉⲡⲏ̅ⲡ̅ ⲙⲓⲭⲁⲏⲗ ⲡ
ⲁⲣⲭ̅ⲏ̅ ⲁⲣⲓⲡ̅ⲥ̅ⲙⲉⲩⲉ
ⲓⲁ̣ ⲓⲡ ϥ̅ⲑ̅
ⲁⲕⲁⲡⲉ ⲟⲩϫⲁⲓ
.ⲟⲉⲓⲥ ⲡⲁⲣⲭⲏ. . . .
. . .ⲭⲁⲏⲗ ⲁ. . . .
. . . .ⲛⲉⲛⲧ. . .

O Father [and] Son and Holy Spirit, have mercy on the soul of Ama(?) (1) Rachel in the *topoi* (2) where she is. She went to her rest on the 3rd day of Epiphi. Michael the Archangel, remember her ..... Amen. Love, salvation, watch(?), O archangel Michael .....

271. Limestone fragment from room 1950.

[ⲓⲱϩ]ⲁⲛⲏⲥ ⲡⲉⲣⲟⲉⲓⲥⲧ[ⲱⲥ]

John the prior (l. ⲡⲉⲡⲣⲟ) (3).

272. Limestone block, upright, from room 1950. — A graffito, perhaps, rather than an inscription.

ⲁⲃⲣⲁϩⲁⲙ ⲧϭⲁ ⲡⲣϥⲣⲟⲉⲓⲥ ⲡⲣⲟ ⲛⲉⲙⲑⲛⲧ

ⲣⲁ of ⲁⲃⲣⲁϩⲁⲙ ligatured. — The word ⲧϭⲁ perhaps should come between ⲣⲟⲉⲓⲥ and ⲡⲣⲟ.

Abraham .... the watchman of the western gate (l. ⲉⲙⲉⲛⲧ).

---

(1) Or perhaps for ⲧⲙⲙⲁⲩ «our mother» or «the mother».
(2) Cf. n° 245 note.
(3) Cf. nos 150, 346.

273. Limestone slab from floor of room 1950.

† ⲡⲉⲛⲥⲟⲛ ⲡⲡⲁⲡⲁ . . .
ⲃⲓⲕⲧⲱⲣ ⲡⲇⲉⲩⲧⲁⲁ . . .

Brother *papa* . . . . Victor the *deuterarius* (1).

274. Limestone block from the floor of room 1951. — A block of king Sahure re-used.

⳨ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲡⲛⲉⲩⲙⲁ ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ
ⲥ̣ⲁⲣⲝ ⲛⲓⲙ ⲁⲣⲓⲟⲩⲛⲁ ⲙⲛⲧⲉⲯⲩⲭⲏ
ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲗⲉⲝ ⲡϣⲛⲟⲩⲛⲟⲃⲣ̄ ⲛ
ⲧⲁⲃⲙ̄ⲧⲟⲛ ⲙⲙⲟϥ ⲛⲥⲟⲩϫⲟⲩⲧⲏ ⲡⲁϣⲟ
ⲛⲥ ⲛⲧⲓⲣⲟⲙⲡⲉ ⲧⲁⲧⲧⲣⲧⲥ ⲕⲁⲓ ⲇⲉⲕⲁⲧⲏⲥ
ⲛⲇⲕ ⲁⲡⲟ ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲩ ⲩⲙⲉ †

O God (of) spirits and Lord (of) all flesh, have mercy on the soul (of) the blessed Alex the son of Onnophris who went to his rest on the 25th day of Pashons in this 14th year of the indiction (l. ⲓⲛⲇⲓⲕ/) from Diocletian 445 (2).

275. Limestone block from floor of room 1951.

⳨ ⲡⲓⲱⲧ ⲙ̄ⲛⲡϣⲏⲣⲉ
ⲙ̄ⲛⲡⲉⲡ̄ⲛ̄ⲙⲁ ⲉⲧⲟⲩ
ⲁⲃ ⲁⲣⲓⲟⲩⲟⲛⲁ ⲙ̄ⲛⲧ
ⲉⲯⲏⲭⲏ ⲡⲛⲥⲟⲛ ⲫⲓⲃ
ⲛⲟⲩⲧ̣ⲁⲓⲟⲥ
ⲧ̣ⲁⲃ̣ⲙⲧⲟⲛ ⲙ̄ⲙⲟϥ ⲛ̄ⲥ
ⲟⲩ ⲙ̣ⲉϣⲁϥ ⲛⲡⲁⲣⲙⲟⲩ †
ϩⲁⲙⲏⲛ

⳨ O Father, and Son, and Holy Spirit, have mercy on the soul of brother Phib, the clerk (l. ⲛⲟⲧⲁⲣⲓⲟⲥ) who went to his rest on the 17th (?) (3) day of Pharmuthi. Amen.

276. Limestone block from room 1951.

ⲡⲓⲱⲧ ⲙ̄ⲛⲡϣⲏⲣ
ⲉ ⲙ̄ⲛⲡⲉⲡⲛⲉⲙⲁ
[ⲉⲧ$\overset{?}{\text{ⲟ}}$ⲩ]ⲟⲁⲃ ⲡⲛ
. . . ⲧ̣ⲁϥ ⲉⲣ
. . . . . . ⲙⲉⲛⲧ
. . . . ⲁⲁⲥ ⲁⲃ̣
. . ⲉⲣ̄ . . ⲟⲛⲟ
[ϭ ⲛ]ⲛⲁ ⲙ̄ⲛⲧⲉⲯ
[ⲩⲭ]ⲏ ⲛⲁⲛⲟⲩⲡ
[ⲡ]ⲉⲛⲙⲁⲕⲁⲣ
. . . ⲡⲉⲣⲁⲛⲁϣ
[ⲁ]ϥⲉⲙⲧⲟⲛ ⲙⲙ
[ⲟϥ] ⲥⲟⲩϣⲙⲟⲩⲛ ⲡ̣
[ⲉ]ⲃ̣ⲟⲧ ⲭⲓⲁⲁⲕϩ̣
ⲁⲙⲏⲛ

The number of letters indicated as missing is approximate only.

O Father, and Son, and Holy Spirit, ... [have] great mercy on the soul of Anoup, our blessed . . . . . ; he went to his rest on the eighth day of the month Choiak. Amen.

---

(1) The δευτεράριος was the official next in rank to the Abbot in the monastery.

(2) = A. D. 729, which however was not the 14th but 12th year of the indiction. The letters of the inscription are quite certain.

(3) l. ⲙⲛⲧⲥⲁϣϥⲉ (?).

277. Limestone block from room 1951.

ⲠⲚⲞⲨⲦⲈ
ⲚⲚⲈⲠⲚⲀ
ⲀⲨⲰ ⲠϪⲞⲈⲒⲤ
ⲚⲤⲀⲢ[ⲝ] ⲚⲒⲠ
ⲀⲢⲒⲞⲨⲚⲞϬ ⲚⲚ
Ⲁ ⲘⲚⲦⲈϮⲨⲬ
Ⲛ ⲘⲠⲚⲤⲞⲚ
ⲂⲒⲔⲦⲰ[Ⲣ] ⲠϢⲚ
ⲠⲠⲀⲠⲀ ⲐⲈⲞⲆⲰⲢ̄
ⲚⲦⲀϤⲦⲞⲚ ⲘⲘ
ⲞϤ ⲚⲤⲞⲨⲔⲐ ⲪⲀ
ⲢⲘ̄ⲞⲨⲐⲒⲞⲨ ⲚⲒⲆ

O God of spirits and Lord of all (l. ⲚⲒⲘ) flesh, have great mercy on the soul of brother Victor, the son of the *papa* Theodore, who went (l. ⲘⲦⲞⲚ) to his rest on the 29th day of Pharmuthi, indiction (l. ⲒⲚⲆ.).

278. Limestone block from floor of room 1951.

Ⲡ.............
Ⲁ Ⲙ̄ⲚⲦⲈϮ.ⲬⲎ....
ⲤⲀⲈⲒⲀⲠ...Ⲁ....
ⲀⲖⲈⲜ ⲦⲈⲠⲈ....
ⲚⲀϢⲦ ⲀⲤ....
.ⲦⲞ.....
Ⲁ̣ⲠⲀ.....

..... mercy on the soul .... Alex ....

279. Limestone fragment, from room 1051.

ⲀⲠⲀ ⲈⲚ
ⲈⲤⲚⲎⲨ
ϢⲒⲚⲞⲨ
ⲠⲀⲘⲞⲨⲚ
ⲨⲘⲀ
...

Apa En[och ... Apa Pan]esneu ... Shenou[te] ... Pamoun ....

280. Limestone block from room 1952.

ⲠⲒⲰⲦ ⲘⲈⲚⲠϢⲎ]ⲢⲈ ⲘⲈⲚⲠⲈ
ⲠⲚⲀ ⲈⲦⲞⲨⲀⲀⲂ] ⲀⲠⲀ ⲒⲈⲢⲎⲘⲒ
ⲀⲤ.......Ⲡ]ⲀⲚⲈⲤⲚⲎⲨ Ⲑ
........Ⲛ]ⲈⲦⲞⲨⲀⲀⲂ ⲦⲎ
ⲢⲞⲨ ⲚⲦⲀⲨⲢⲀⲚ]ⲀϤ ⲈⲠⲚⲞⲨⲦⲈ
...ⲀⲢⲒⲞⲨⲚ]Ⲁ ⲘⲈⲚⲦⲈϮⲎⲬ
Ⲏ Ⲛ.....]ⲀⲤ ⲈⲦⲀϤ ⲈⲘⲦⲞ
Ⲛ ⲘⲞϤ Ⲛ]ⲤⲞⲨⲤⲰⲞⲨ ⲈⲚⲬⲒ
ϨⲀⲔ .]ⲝⲀⲆⲈ̣ⲠⲎ ⲆⲒⲞⲔⲖⲎ
ⲦⲒⲀⲚⲞⲨ] ⲨⲝⲐ ⲂⲞⲚ ⲚⲒⲘ ⲈⲦⲚ
ⲀⲰϢ ⲚⲚⲒⲤϨ]ⲀⲒ ⲀⲢⲒⲠⲈϤⲘⲈⲨⲈ ⲦⲈⲠ
ⲚⲞⲨⲦⲈ ⲈⲒⲢ]Ⲉ ⲞⲨⲚ[Ⲁ] ⲚⲈⲘⲀϤ ϨⲀⲘⲎⲚ̣

[O Father and So]n and [Holy Spirit], Apa Jeremi[as .... P]anesneu .... all the Saints [who have been pleasing] to God ... have mercy on the soul of ..... as, who went to his rest on the sixth day of Choi[ak ..]... of Diocle[tian] 469 (1). Let every one who [shall read this] inscription remember him, and may [God have] mercy on him. Amen.

(1) = A. D. 752, Dec. 2.

281. Limestone block from floor of room 1952.

† ⲡⲓⲱⲧ ⲙⲛⲡϣⲏⲣⲉ
ⲙⲛⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ
ⲉⲛⲱⲭ ⲙⲛⲛⲉⲧⲟⲩ
5 ⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲁⲣⲓⲟⲩ
ⲛⲟϭ ⲛⲛⲁ ⲙⲛⲧⲉⲯⲩⲭⲏ
ⲙⲡⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲥⲟⲛ
ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲕⲟⲩⲓ
. . . .
10 ⲛⲧⲁϥⲙⲧⲟⲛ ⲙⲙⲟϥ
ⲙⲏⲛⲓ ⲫⲁⲣⲙ ⲕⲅ ⲓⲛⲇ/ ⲑ
ⲑ

9. The stone has been broken across here and one line obliterated with the exception of a few fragments of letters. — 12. The ⲑ never had ϥ before it, to represent «Amen». — It is probably merely an ornamental finish to the inscription.

O Father and Son and Holy Spirit, Apa Jeremias, Apa Enoch and all the Saints, have great mercy on the soul of our blessed brother, Ptolemy the younger .... who went to his rest in the month of Pharmuthi, the 23rd, in the 9th indiction.

282. Limestone block from room 1952.

† ⲡⲓⲱⲧ ⲡϣⲏ[ⲣⲉ] ⲡⲉⲡ
ⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ....
ⲟⲩ ⲁⲅⲓⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲟⲩ ⲁⲅⲓⲟⲥ ⲕⲁⲃⲣⲓⲏⲗ
5 ⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ ⲁⲙ[ⲁ]
ⲥⲓⲃⲩⲗⲗⲁ ⲁⲡⲁ ⲓⲉⲣⲏ
ⲙⲓⲁⲥ ⲁ ⲉⲛⲱⲭ .ⲡ.
ⲛⲥⲟⲛ ⲁⲡⲟⲩⲗ..ϣⲏⲣ[ⲉ]
ⲙⲧⲁϩϩⲟⲩⲣⲏⲛ....
10 ......ⲛⲥⲟⲩ....

O Father, Son and Holy Spirit ... O holy Michael, O holy Gabriel, O holy Mary, Ama Sibylla, Apa Jeremias, Apa (l. ⲁⲡⲁ) Enoch : our brother Apollo, their (?), son ......

283. Limestone block from room 1952.

ⲡⲛⲟⲩⲧⲉ ⲡⲁⲅⲁ
ⲑⲟⲥ ⲁⲣⲓⲟⲩⲛⲁ ⲙ̣ⲛ
ⲧⲉⲯⲩⲭⲏ ⲙⲡⲇⲓⲁ
ⲕ ⲁⲛⲇⲣⲉⲁⲥ ⲁϥ
5 ⲙⲧⲟⲛ ⲙⲙⲟϥ ⲛⲥⲟⲩ
ⲅ ⲫⲁⲣⲟⲩⲑⲓⲟⲩ

O God, O Good One, have mercy on the soul of the deacon Andrew; he went to his rest on the 3rd day of Pharmuthi (l. ⲫⲁⲣⲙⲟⲩⲑⲓⲟⲩ).

284. Limestone block from the floor of room 1952. — Handsomely cut; complete on the left-hand edge, incomplete on the right.

ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡ[ⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓⲟⲩ]
ⲛⲁ ⲙⲉⲛⲧⲉⲯⲩⲭⲏ ⲛ[........., ⲛⲧⲁϥ]
ⲙⲧⲟⲛ ⲙⲙⲟϥ ⲫⲁⲣⲙⲟⲩ[ⲑⲓ

ⲁⲩⲛⲩⲏⲥⲓⲛ̄ⲁ ⲡⲁⲭⲋⲓⲋ[
ⲕⲉⲁⲛⲟⲩⲡ ⲡⲁⲭⲋⲓⲃ ⲡⲛⲟ[ⲩⲧⲉ ⲉⲣⲉⲡⲉϥⲛ]
ⲁ ⲧⲁϩⲟⲟⲩ ϩⲁⲙⲏⲛ ⲉⲅⲣ[
ⲓⲛⲇⲓⲕ ⲁ

O Father, O Son, O [Holy] Spirit [have] mercy on the soul of . . . . [who] went to his rest, Pharmuthi . . . . Pachons 16 . . . . Anoup Pachons 12. May God's mercy overtake them (1) ! Amen. Written . . . . . indiction 1.

285. Limestone block from room 1952.

ⲡⲉⲛⲥⲟ[ⲛ . . .
ⲡⲉⲩϣⲏ[ⲣⲉ . ⲛⲧⲁϥⲙ]
ⲧⲟⲛ ⲙⲟ[ϥ ⲛⲥⲟⲩ
ⲕ̄ⲏ ⲙⲡⲁⲣ . . .
ⲑ ⲛⲇⲓⲕ/ . . .
ϩⲛⲟⲩⲉⲓⲣⲏⲛ . . .
ϩⲁⲙⲏⲛ

. . . . . our brother . . . . their son [who went to his] rest on the 28th [day of] Phamenoth (*or* Pharmuthi) in the 9th indiction, in peace, Amen.

286. Limestone block from room 1952 (119). — Handsomely cut fragment of left hand portion of an ornamental block.

. . . ϣⲏⲣⲉ
. . . ⲩⲁⲁⲃ
. . . ⲁⲏⲗ
. . . ⲣⲓⲏⲗ
. . . ⲟⲩⲁϥ
. . . ⲥⲟⲩⲁ

It contained an invocation to the Trinity and the two Archangels on behalf of some one who died on the 1st day of a month.

287. Limestone block from room 1964.

. . ⲛ̣ ⲁⲗⲉⲝⲁⲛ
[ⲇⲣ]ⲓⲁ ⲧϣⲉⲛⲡⲁ
ⲡⲛⲟⲩⲧⲉ -ⲕⲏⲧⲱ
ⲙⲉⲧⲣⲉⲥ ϩⲉⲛⲟⲩⲏ
ⲣⲉⲛⲓ ⲁⲙⲉⲛ⸗ ⲁⲥⲉⲙ
ⲧⲟⲛ ⲉⲙⲟⲥ⸗ ⲛⲁⲗ
ⲕ̣ⲉ ⲗ̄ ⲧⲱⲃⲉ⸗ ⲉ.ⲉ⸗

. . . Alexandria, the daughter of Papnoute . . . . . (2) in peace, Amen. She went to her rest on the last day, 30th, of Tybi . . . . (3).

---

(1) Cf. n° 254.

(2) Γεωμέτρης (?), σιτομέτρης (?).

(3) Possibly part of ⲉϥⲉϣⲱⲡⲉ. (I have not seen the original of this inscription).

288. Limestone fragment from room 1968.

....ⲱⲭ....
...ⲏⲗ ⲧⲉ....
...ⲓⲗ ⲧⲉⲙⲁⲁⲩ
...ⲗⲁ ⲁⲣⲓⲡⲙⲉⲟⲩ̣
....ⲃⲓⲕⲧⲱⲣ ⲯⲟⲛ
ⲉⲓⲇⲁⲣⲉ ⲙ
ⲛⲟⲩϫⲟⲩ̣
......

.... Enoch (?) .... Michael (?), our mother (l. ⲧⲉⲙⲁⲁⲩ) Mary (l. ⲙⲁⲣⲓⲁ), our mother Sibylla (l. ⲥⲓⲃⲗⲗⲁ): remember me (l. ⲁⲛⲟⲕ) Victor, the brother of.... Isidore (?) [who went to his rest] on the twenty..... day.....

289. Limestone block in pavement near the South gate of the monastery (room 1976).

† ⲡⲛⲟⲩⲧⲉ ⲁⲣⲓⲟⲩⲛⲁ
ⲙⲛⲧⲉⲯⲩⲭⲏ ⲛⲑⲉⲟⲇⲟ
ⲧⲏ ⲧϣⲛⲁⲛⲁⲥⲧⲁⲥⲓⲁ
ⲛⲧⲁⲥⲙⲧⲟⲛ ⲙⲙⲟⲥ

O God, have mercy on the soul of Theodote, the daughter of Anastasia, who went to her rest[1].

290. Limestone block from room 1976. — A fragment of a large « lintel » — incomplete at both ends.

.....................]ⲟⲩⲁⲁⲃ ⲟ ⲁⲅⲓⲟⲥ
.....................]ⲛⲓⲱⲧ ⲁⲇⲁⲙ [ⲧⲛⲙⲁⲩ
....................]ⲡⲛⲓⲱⲧ [ⲁⲡⲁ] ⲉⲛⲱⲭ..
....................]ⲁ ⲥⲓ[ⲃⲩⲗⲗ]ⲁ ⲧⲉⲡⲣⲟ....
ⲙ̣..ⲁ[ⲡⲁ] ⲁ̣ⲙ̣ⲟⲩⲛ ⲡⲣⲉⲙ̣..
ⲛⲧⲁϥ]ⲉⲙⲧⲟⲛ ⲙⲟϥ ⲛⲥⲟⲩ⸗ⲋ̄⸗...
ⲑⲉⲟⲇⲣⲉ....ⲁ̣ⲛⲉϫ̣
ⲡⲁⲥⲟⲛ...
ⲡⲍⲁϣⲧ

The block must have been a very long one as at least sixteen letters are missing from the beginning of the line to complete the invocation to the Trinity, probably twenty from the second to include the two archangels.

The long interval between ⲉⲛⲱⲭ and ⲥⲓⲃⲩⲗⲗⲁ suggests the addition ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ (cf. nº 233 and reffs. there) esp. as ⲥⲓⲃ. is followed by the important epithet ⲧⲉⲡⲣⲟ[ⲫⲏⲧⲏⲥ] — the ⲧ is certain. This identifies her as the Sibyl. (Cf. nº 304).

[O Father and Son and] holy [Spirit], holy [Michael, holy Gabriel], our father Adam [our Mother Zoe (?), our father Apa Jeremias] our father [Apa] Enoch [the Scribe (?), our mother Am]a Si[byll]a, the Pro[phetess ..... have mercy on the soul of] Apa Amoun the man of ..... who went to his rest on the sixth day .... Theodore ...... brother .... the chaste[2].

---

[1] The inscription probably ended here.

[2] Cf. ⲡⲥⲁϣⲧ. Stern, *A. Z.*, XVI (1878), p. 25; Clédat, *Baouit*, p. 80.

291. Limestone block from room 1976. — Inscription complete, except as indicated.

† ⲡⲛⲟⲩⲧⲉ ⲁ
ⲣⲓⲛⲁ ⲙⲉⲙ
ⲧⲉⲯⲏⲭⲏ
ⲥⲁⲃⲉⲧ ⲧ.ϫ
ⲉⲛⲡⲓ ⲓⲱⲕ
ⲧⲁⲥⲉⲙ[ⲧ]
ⲟⲙ ⲥ̣ⲙⲟⲥ̣

2. ⲙⲉⲙ (*sic*). — 5. Apparently a blank space between ⲓ and ⲓ. — 7. The first ⲥ̣ is angular, ‹; qu. originally ⲉ, ⲉⲙⲟⲥ for ⲙⲙⲟⲥ.

O God, have mercy on the soul of Sabet (1) the daughter (ⲧϫⲉⲛ = ⲧ(ⲧ)ϣⲉⲛ) of Pi-iok(?), who went to her rest.

292. Limestone block from floor of room 1976. — Inscription in Greek.

† ⲃⲟⲩⲗⲏⲥ.....
ⲇⲉⲥⲡⲟⲧⲟⲩ ⲑ...
ⲉⲕⲟⲓⲙⲏⲑⲏ...
ⲙⲁⲕⲁⲣʃ ⲙⲁⲣ...
ⲉⲛ ⲙⲏⲛʃ ⲁⲑⲩⲣ
ⲧⲉⲗⲉⲥⲓ ⲧⲟⲛ ⲃⲓⲟ...

By the will (*βουλήσει*?) of the Lord God went to her rest the blessed Mary (?) in the month of Athyr she completed (l. *ἐτέλεσε*) her life.

293. Limestone block from room 2001.

†ⲡⲓⲱⲧ ⲡ[ϣ]
ⲏⲣⲉ ⲡⲉⲡ
ⲡⲛⲁ ⲉⲧⲟ[ⲩ]
ⲁⲁⲃ ⲁⲡⲁ ⲓ
ⲉ̣ⲣⲏⲙⲓⲁⲥ ⲁ
ⲡⲁ ⲉⲛⲱⲭ
ⲁⲡⲁ ⲁⲛⲟⲩ
ⲡ ⲁⲡⲁ ⲫⲓⲃ
ⲁⲡⲁ ⲁⲡⲟⲗⲱ
[ⲁ]ⲣⲓⲙⲉⲩⲉ ⲛⲁⲛ
.ⲡⲡϣⲉⲛⲓⲁⲕ
ⲱ̣ⲃ ⲡϣⲥⲉⲏⲛⲉ
ⲁⲡⲁ ϩⲱⲣⲁ̣ ⲁ
ⲡⲁ ϩⲏⲗⲁⲅⲣⲉ

O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch, Apa Anoup, Apa Phib, Apa Apollo, remember Anoup (?) the son of Jacob, the son of Seene (Serenus?). Apa Hora, Apa Helagre.

294. Limestone water-jar-stand from room 2017.

...ⲛⲟ....ⲡⲁⲡⲁ ⲓⲁⲕⲱⲃ ⲡⲉⲕⲱⲧ ⲡⲉϥ....

.... the steward (2), and (?) *papa* Jacob the builder, his [son].

---

(1) A curious name, neither Egyptian nor Greek. Can it be short for ⲉⲗⲓⲥⲁⲃⲉⲧ, for an instance of which see Lefebvre, *Rec. inscr. gr.-chrét.*, n° 660.

(2) Reading ⲟⲓⲕⲟⲛⲟⲙⲟⲥ; the steward is the official most often named on these water-stands (cf. n°ˢ 261, 262, 298 (?)). No doubt he was responsible for supplying them.

295. Limestone block from room 2050.—Found « in the track a few yards south of the oil-press ».

ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛⲁ
ⲉⲧⲟⲩⲁⲁⲃ † ⲡⲉⲙⲙⲉⲣⲓⲧ ⲛ̄
[ⲉ]ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ϊⲉⲣⲏ
[ⲙ]ⲓⲁⲥ †. ⲁⲡⲁ ⲉⲛⲱⲭ † ⲡⲉⲅⲣⲁⲙ
[ⲙ]ⲁⲧⲉⲩⲥ ⲛ̄ⲧ̄ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ
[ⲁ]ⲡⲁ ⲁⲙⲃⲣⲟⲥⲓⲟⲥ ⲡ̄ⲡⲁⲡⲁ
[ϩⲱ]ⲣ ⲡ̄ⲡⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ
[ⲡⲁ]ⲡ̣ⲛⲟⲩⲧⲉ ⲙ̄ⲛ̄ⲇⲁⲩⲉⲓⲇ
[ⲡⲟⲓ]ⲕ̣ⲟⲛⲟⲙⲟⲥ ⲁⲡⲁ ⲥⲁⲣ
[ⲙⲁⲧⲉ] ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲭ̄ⲙ̄ⲅ̄

O Father, O Son, O Holy Spirit † our beloved holy father Apa Jeremias † Apa Enoch † the Scribe of righteousness (1), Apa Ambrosius, the *papa* Hor, the *papa* Apollo, Papnoute and David the steward, Apa Sarmate, Apa Apollo (2). ⲭⲙⲅ.

296. Limestone block from room 2061.

† ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁⲙⲉⲗⲉⲧⲁ ⲛ̄ⲛⲓⲥϩⲁⲓ ⲁⲣⲓⲧⲁⲅⲁⲡⲉ ⲁⲣⲓⲡ
ⲁⲙⲉⲩⲉ ⲛⲛⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲙ̄ⲡⲯⲁⲗⲙⲟⲩⲧⲟⲥ ⲧⲉⲓ$\overset{\text{ⲗ}}{\text{ⲱ}}$ⲡⲉ
ⲙⲛⲅⲉⲱⲣⲅⲉ ⲛ̄ⲧⲉⲡϫⲟⲉⲓⲥ ⲣⲟⲉⲓⲥ ⲉⲣⲟⲟⲩ ϩⲛ̄ⲧⲉϥⲡⲓⲥⲧⲉⲥ
ϣⲁⲧⲟⲩⲃⲱⲕ ⲉⲛⲉϥϫⲓϫ ⲛⲥⲉϫⲓ̈ ⲛⲟⲩⲛⲁ ϩⲓ̈ⲧ̄ⲛ̄ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ⲛⲉⲛⲓⲟⲧⲉ̣
ϩⲁⲙⲏⲛ

3. l. ⲡⲓⲥⲧⲓⲥ. — 4. ⲛⲉ in small letters is cut below ϊⲛ in this line.

Every one who shall heed this inscription, in charity remember me the humble precentor Teiape (?) and George, and may the Lord watch over them in his faith until they come to his hands and receive mercy from God together with our fathers, Amen.

297. Limestone block, broken up and used for pavement near the S. gate of the monastery.

[ⲡⲉⲡⲛ]ⲁ ⲉⲧⲟ[ⲩⲁⲁⲃ]
ⲡⲉ]ⲛⲓⲱⲧ ⲁⲡⲁ̣
[ϩⲏⲅ]ⲩⲙⲉⲛ[ⲟⲥ
....ⲓ.ⲡ...
....ⲁⲙⲏϩ
[ⲡⲣⲉⲥⲃⲩ]ⲧ̣ⲉⲣⲟⲥ
......ⲁⲃ
ⲱⲥⲉⲉⲛⲧ..ⲕⲧⲓⲁ
ⲓ........
[ⲡ]ⲛⲥⲟⲛ ⲁⲙⲟ̣ⲩⲛ ⲡⲉⲥ..
..ⲣ̣ⲉ ⲁⲃⲉⲙⲧ[ⲟ]ⲛ....
....
....ⲡⲯⲁ.....
..ⲏⲣⲉ ⲁⲃⲉⲙⲧⲟⲛ ⲙ̣ⲙⲟϥ
ⲉ ⲙⲡⲁⲱⲛⲉ ⲓⲛⲇⲓⲕ/
ⲅ

The stela is too fragmentary for restoration. It is in memory of Brother Amoun and another monk who was either ⲯⲁ[ϩ] ⲯⲁ[ⲗⲙⲱⲧⲟⲥ] or ⲯⲁ[ⲗⲧⲏⲥ]

---

(1) Cf. Introduction, p. 48.

(2) I think these are all invocation names. Ambrosius, Hor and Sarmate occur together on nos 26, 36 and 76; a *papa* Apollo is joined with them on no 76, Sarmate probably and Apollo are bracketed on a stela recorded by Gayet (*M. A. F.*, III, p. 30, ⲉⲁⲣⲙⲁⲧⲁ is doubtless an error for ⲥⲁⲣⲙⲁⲧⲁ). Regarding Papnoute and David the steward I know nothing.

298. Limestone block.

ⲡⲥⲟⲛ ⲡⲡⲁⲡ...
ⲕⲟⲛⲟⲙⲟⲥ ϥⲑ

Brother .... the *papa*....., the steward. Amen.

299. Limestone block. — Scratched rather than inscribed.

ϣⲓ ⲩ	ⲛⲟ ⲧⲉ
ⲙ ⲛ̣	ⲏ ⲁ

i. e. ϣⲓⲛⲟⲩⲧⲉ - ⲙⲏⲛⲁ.

On the same stone :

☩

ⲁⲡⲁ ⲕⲟⲗ
ⲟⲉ
ⲡϣⲉⲛ
ⲡⲉⲧⲣⲉ

Apa Colluthus, the son of Peter.

300. Limestone block, sebakh. — A long stone; the inscription divided by a cross within a circle.

☩ ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡⲛ	ⲙⲛⲡⲉⲑϣⲏⲣⲉ
ⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ	ⲙⲛⲧⲉⲁⲥⲓⲙⲥⲱ̣ⲥⲛⲟ
ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛ	ϩⲓⲣⲏⲩⲉ ϩⲁⲙⲏⲛ
ⲱⲭ ⲣⲟⲓⲥ ⲉⲡⲟ‹ⲛⲏⲛⲁ̣	

O Father, Son and Holy Spirit, Apa Jeremias, Apa Enoch : watch over Posnena(?)(1) and his (l. ⲡⲉϥ) son and her that came after her(2) (? l. ⲧⲉⲛⲧⲁⲥⲉⲓⲛ̄ⲥⲱⲥ) in peace (l. ϩⲛⲟⲩϩⲓⲣⲏⲛⲏ), Amen.

301. Limestone block.

...ⲉⲕⲗⲏⲥⲓⲁ ⲉⲃⲟⲗ
...ⲧⲁⲥⲉ ⲙⲡ.ⲙ
...ⲟⲩⲉⲓⲣⲏⲛⲉ ϩⲁⲙ
...ⲇⲓⲕ/ ⲓ

...... The church ..... 16th of Pa(3)...... [in] peace. Am[en] ..... 10th indiction-year.

---

(1) This is such an unlikely name and the inscription is so bad in spelling that perhaps it should be taken as an abbreviation for the steward (ⲡⲟⲕ = ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ) Mena.

(2) This is the only emendation I can think of — perhaps it refers to a grandchild. If ⲛⲥⲱⲥ refers to Posnena, this must be a female name, and then ⲡⲉⲑ must be read as ⲡⲉⲥ.

(3) The remains of the missing letter between ⲡ and ⲙ suggest a ⲫ.

302. Limestone block : sebakh.

† ⲡⲓⲱⲧ ⲡϣⲏⲣ[ⲉ ⲡ]ⲉⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟ̣
ⲩⲁⲁⲃ ⲡⲉⲛⲓⲱ[ⲧ ⲙⲓ]ⲭⲁⲏⲗ
ⲑⲁⲅⲓⲁ ⲙⲁⲣⲁ [ⲡⲉⲛⲓⲱⲧ] ⲅⲁ̣ⲃ
ⲃⲣⲓⲏⲗ ⲡⲉⲛⲛ̣[ⲓⲱⲧ ⲁ]ⲡⲁ ⲓⲉⲣⲏⲙⲓ
ⲁⲥ ⲡⲉⲛⲓⲱⲧ ⲁⲡⲁ ⲉⲛⲱϫ ⲧ̅ⲉ
ⲙⲁⲁⲩ ⲁⲙⲁ ⲥⲓⲃⲃⲩⲗⲗⲁ ⲡⲉⲛⲥ
⸗ⲛⲟϭ
ⲟⲛ ⲡⲁⲡⲁ ⲁⲗⲟⲩϫ ⲡⲁⲡⲥⲟⲧ
ⲁⲃϥⲉⲙⲧⲟⲛ ⲙ̅ⲙⲟϥ ⲛ̅ⲥⲟⲩⲏ ⲛ̅
ⲡⲁⲣⲙⲟⲩⲧⲉ ⲡⲉⲛⲥⲟⲛ ⲡⲁⲡⲁ ⲁⲗⲟ
ⲩϫ ⲡⲁⲡⲥⲟⲧ ⲁⲃϥⲉⲙⲧⲟⲛ ⲙ̅ⲙⲟϥ ⲛ̅
ⲥⲟⲩ⸗

O Father, O Son, O Holy Spirit, our father [Mi]chael, the holy Mary, [our father] Gabriel, our father Apa Jeremias, our father Apa Enoch, our mother Ama Sibylla : brother *papa* Aloudj, the Elder, who attends to the dung (1), he went to his rest on the 8th day of Pharmuthi, brother *papa* Aloudj, who attends to the dung, went to his rest on the day (2).

303. Limestone block; sebakh. — Incomplete at both ends : a large cross in the middle.

..ϣⲏⲣⲉ ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲟ ⲁ..
...ⲟ ⲁⲅⲓⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ⸗ ⲁ....
..ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗ⸗ ⲡⲁⲡⲁ ⲓⲁⲕ...
.....ⲟϣ⸗ ⲁⲡⲁ......

304. Limestone fragment, sebakh. — Incomplete at both sides.

....ⲡϣⲏⲣⲉ ⲡⲉⲡ......
..ⲟ ⲁⲅⲓⲟⲥ ⲙⲓⲭⲁⲏⲁ.....
..ⲟ ⲁⲅⲓⲟⲣ ⲡⲁⲃⲣⲓⲏⲁ ⲟ ⲁ..
...ⲏⲙⲓⲁⲥ ⲟ ⲁⲅⲓⲟⲥ ⲁⲡⲁ..
..ⲣ̣ⲁⲙⲁⲧⲉⲟⲥ ⲛⲇⲓⲅⲉⲟⲥⲓ..
...ⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ ⲧⲉⲡⲣⲟ...
..ⲇⲁⲛⲓⲏⲗ ⲁⲡⲁ ⲁⲡⲟ...
..ⲡⲁⲥⲟⲛ ⲫⲟⲓⲃⲁⲙⲱ...
..ⲡⲁⲥⲟⲛ ⲅⲉⲱⲣ...
....ⲙⲣⲉ ⲁⲩⲙⲧⲟⲛ...
...ⲱⲃⲉ⸗ ⲇⲉ....

2. l. ⲙⲓⲭⲁⲏⲗ. — 3. l. ⲁⲅⲓⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ. — 5. l. ⲇⲓⲕⲁⲓⲟⲥⲩ[ⲛⲏ].

[O Father], O Son, O [Holy Spirit], holy Michael . . . holy Gabriel, holy [Apa Jere]mias, holy Apa [Enoch the] Scribe of righteousness (1), [holy] Ama Sibylla, the pro[phetess] (3) . . . [Apa] Daniel, Apa Apo[llo] . . . [remember] brother Phoebammon . . . . brother George . . . . . they went to their rest on Tybi. . . .

305. Limestone slab, sebakh.

[†]ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉ
[ⲡ]ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ † ⲁⲡⲁ
ⲓⲉⲣⲏⲙⲓⲁⲥ † ⲁⲡⲁ ⲉⲛⲱϫ
ⲡⲉⲏⲥⲟⲛ ⲙⲁⲑⲓⲁⲥ ⲡⲉⲩ
ϣⲏⲣⲉ ⲁϥⲕⲁⲥⲱⲙⲁ ⲉϩⲣⲁ̣[ⲓ]
ⲛ̅ⲥⲟⲩⲙ̅ⲛ̅ⲧ̅ⲯⲓⲥ ⲛⲉⲡⲓⲫ[ⲓ]
ϩⲛ̅ⲟⲩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲏⲛ

4. l. ⲡⲉⲛⲥⲟⲛ.

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(1) Cf. n° 322 and n° 227 note 1.

(2) The inscription ends so.

(3) Cf. Introduction, p. 48.

O Father, O Son, O Holy Spirit † Apa Jeremias † Apa Enoch : our brother Mathias, their son (1) laid down his body on the 19th day of Epiphi in peace, Amen.

306. Limestone block, sebakh. — Orans in niche, above it an incised inscription in Greek.

† ⲓⲥ ⲭⲥ ⲃⲟⲏⲑⲏⲥⲟⲛ ⲕⲁⲓ ⲁ
ⲛⲁⲡⲁⲩⲥⲟⲛ ⲁⲙⲁ ⲁⲗⲟ
ⲟⲛ ⲁⲙⲁ ⲓⲣⲁⲉⲓ †

The middle line has been chiselled away except the last two letters; it is legible however.

Jesus Christ, help and give rest to Ama Aloon (?) (and) Ama Irai.

307. Limestone block, probably from sebakh.

† ⲡⲓⲱⲧ ⲡϣⲏⲣⲉ ⲡⲉⲡ
ⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓⲟⲩ
ⲛⲁ ⲙ̅ⲛ̅ⲧⲉⲯⲩⲭⲏ ⲛϩⲁ
ⲙⲟⲓ ⲡⲣⲟⲙⲁ̣ⲡ̣ⲁⲕⲗ̣ⲟ̣ⲩ
ϫ ⲛ̄ⲧⲁϥⲉⲛⲧⲟⲛ ⲙ[ⲙ]
ⲟϥ ⲛⲥⲟⲩ·ⲁ· ⲛⲉⲡⲓ̣ⲫ
ⲓⲛⲇⲓⲕ/ ⲍ ⲛⲣⲟⲛⲡ̣ⲉ
ⲙⲡⲕⲏⲕⲗⲟⲥ

† O Father, O Son, O Holy Spirit, have mercy on the soul of Hamoi, the man of Apa Colluthus (Kloudj) (2) who went to his rest on the 1st day of Epiphi indiction 7th year of the Cycle (3).

308. Limestone fragment, sebakh. — The inscription has a large cross at the left end; both ends incomplete.

ⲁⲡⲁ ⲓⲉⲣⲏⲙ. . .
ⲁⲡⲁ ⲉⲛⲱ. . . .
ⲯⲁϩ ⲃⲓⲕⲧ. . .

309. Limestone block, probably sebakh.

. . . .
ⲏⲣⲉ ⲡϣⲉⲛⲑⲉⲩ
ⲛⲓ̈ⲗⲉ ⲁϥⲕⲁ
ⲥⲱⲙⲁ ⲉϩⲣⲁⲓ ⲛ
ⲥⲟⲩⲥⲁϣⲃ ⲛϩ
ⲁⲑⲱⲣ ϩⲉⲛ
[ⲟ]ⲩⲉⲓⲣⲏⲛⲉ

. . . [? Sev]ere the son of Theophilus (l. ⲑⲉⲟⲡⲓⲗⲉ) he laid down his life on the seventh day of Athyr in peace.

---

(1) *i. e.* the spiritual son of the above-named saints.

(2) «The man of Apa Colluthus» designates a monk belonging to a monastery of Apa Colluthus, probably that near Antinoe (*Abu Salih,* p. 86 *b*).

(3) Lit. «7 years of the cycle», meaning the 7th indiction-year.

310. Limestone block : sebakh. — A flat slab with the inscription cut on the edge.

† ϯⲁϩ ⲁⲡⲟⲗⲗⲱ ⲫⲁⲙⲕⲗⲗⲉⲓ...

The learned Apollo, the smith[1].

311. Limestone fragments, sebakh.

a. Cornice or lintel, ornamented, with inscription above.

† ⲡⲓⲱⲧ ϣⲓⲣⲉⲣⲟⲟⲥⲡⲉⲧⲛ

O Father (and) Son, watch (l. ⲣⲟⲉⲓⲥ) over your ....

b. Ditto.

ⲟⲩⲁⲁⲃ † ⲡⲉⲛⲥ̣ⲟ...

B. — INSCRIPTIONS IN PAINT OR INK, AND GRAFFITI.

312. Inscription in red paint on plaster. — 10 lines, faint, in bad condition — in the Museum Cairo.

† ⲓ̣ⲥ̣ ⲭ̣̅ⲥ̅ ⲁⲡⲁ ⲓ̈ⲉⲣⲏⲙⲓⲁⲥ [ⲁⲡⲁ ⲉⲛⲱ]ⲭ̣
ⲁⲙⲁ ⲥⲓ........ⲉ]ⲗⲁⲭⲓⲥⲧⲟⲥ
ⲡⲁ[ⲥ]ⲟⲛ ⲙⲏⲛⲁ [ⲛⲧ]ⲉⲡ[ⲛ]ⲟ[ⲩⲧ]ⲉ ⲛⲧⲉϥϩⲁⲏ̣
[ⲉⲃ]ⲟⲗ ϩⲉⲛⲛⲉⲥⲛⲏⲩ ϩⲉⲛⲟⲩϩⲉⲓⲣⲏⲛⲏ
ϩⲁⲙⲏⲛ † ⲡⲛⲟⲩⲧⲉ ⲁⲣⲓⲟⲩⲛⲁ ⲙ̣ⲛ̣
ⲧⲉϯⲭⲏ ⲛⲡⲉⲕϩⲉⲙϩⲁⲗ ⲡⲡⲁⲡⲁ
ⲁⲡⲟⲗⲗⲱ ⲡⲛ̣̅ⲟ̣̅ ⲡϣⲉⲛⲉϣⲁⲣⲓⲥ ⲛⲧⲁϥ
ⲙⲧⲟⲛ ⲙⲙⲟϥ ⲛⲥⲟⲩⲕ̅ⲉ̅ ⲛⲡⲁⲱⲛⲉ
ϩⲉⲛⲟⲩϩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲏⲛ
ⲙ̣ⲏ̣ⲛ̣ⲁ̣.ⲩ̣ⲣ̣ ⲕⲏ̣ ⲓⲛ.. †

Jesus Christ, Apa Jeremias, [Apa Eno]ch, Ama Si[bylla, I the] humble brother Mena, may God bring him his end among the brethren[2] in peace, Amen. † O God, have mercy on the soul of thy servant, the *papa* Apollo, the clerk (?)[3] the son of Esharis who went to his rest on the 25th day of Payni in peace, Amen. In the month[4] of Athyr 28, in[diction..].

---

[1] The edge is broken close to the last letter, which seems to be certainly ⲓ and not a fragment. Whether the inscription ended here or not, is uncertain.

[2] Cf. the similar phrase at Bawit quoted in note to n° 132, and n°s 145, 317, 353.

[3] The dotted letters are very uncertain.

[4] All this last line is very doubtful.

313. Inscription in black ink over painted pattern on a piece of wall-plaster — (now in Cairo Museum) — probably from room 1714.

ⲡⲛⲥⲟⲛ.......
ⲡⲛⲥⲟⲛ ⲡⲟ̣....
ⲡⲛⲥⲟⲛ ⲁⲡⲟ[ⲗⲗⲱ]
ⲡⲛⲥⲟⲛ ⲕⲟⲗⲑⲉ..
5 ⲡⲛⲥⲟⲛ ⲓⲁⲕⲱⲃ [ⲡⲛ]
ⲥⲟⲛ ⲃⲓⲕⲧⲱⲣ ⲛⲁ[ⲓ̈]

ⲛⲛⲣⲁⲛ ⲛⲉⲥⲛⲏ̣ⲩ
ⲛⲇⲓ̈ⲁⲕⲟⲛⲓ̈ⲁ ⲡⲓ̣ⲉ̣ⲗ̣ⲁ̣ⲭ̣
ⲙⲏⲛⲁ ⲡⲉϭⲱϣ ⲡⲕⲟⲩⲓ
ⲛⲟⲓⲕⲟⲙⲟⲥ ⲁⲗⲉⲝ ⲡⲣ
ⲉϥ̣..

Brother ...., Brother Po....., Brother Apollo, Brother Colluthus, Brother Jacob, Brother Victor; these are the names of the Brethren of the service; the humble Mena (son of) Pegosh (1) the little steward (2) (l. ⲟⲓⲕⲟⲛⲟⲙⲟⲥ), Alex the ... (3).

314. Graffito in black on plaster of wall of room 1717.

⳨ ϩⲙⲡⲣⲁⲛ ⲙ[ⲡⲓⲱⲧ]
ⲙⲛⲡϣⲏⲣⲉ ⲙⲛⲡⲉⲡⲛⲉⲩ
ⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ̣
ⲙⲛⲁⲡⲁ ⲉⲛⲱⲭ ⲣⲟⲉⲓⲥ
ⲉⲡⲁⲥⲟⲛ ϩⲁⲣⲱⲛ ⲡⲁⲧⲇⲓⲁⲕⲟⲛⲓⲁ
ⲙⲛⲁⲡⲁⲕⲓⲣⲓ ⲯⲁⲗⲧⲏⲥ ⲡⲉϥϣⲏⲣⲉ
ⲙⲛⲕⲟⲥⲙⲁ ⲡⲣⲉϥⲱϣ ⲙⲛⲕⲟⲥⲙⲁ ⲕⲟⲩⲓ‶
ⲡⲡⲁⲧⲣⲓ ⲛⲕⲟⲩⲓ

Below is a rude figure of a man.

In the name of the [Father] and the Son and the Holy Spirit, Apa Jeremias and Apa Enoch, watch over brother Aaron who belongs to the service, and Apakyre (4) the precentor, his son, and Cosmas the lector and Cosmas the younger, who belongs to the school (5).

315. Inscribed in black paint on wall-plaster over orant figure standing on palm leaves, room 1717.

⳨ ⲟ ⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲉ ⲅⲓⲥ

ⲱⲣ ligatured.

Saint George ...

---

(1) Or the Nubian.

(2) Cf. nº 232 ⲡⲕⲟⲩⲓ ⲛⲁⲡⲁ. Possibly the translation is «Mena (and) Pegosh the younger, the stewards».

(3) Lector (?), ⲡⲣϥⲱϣ.

(4) Cf. nº 191 note.

(5) Cf. nºs 48 note, 144, 315, 341.

Below the figure is another graffito :

ⲛⲛⲟⲩⲧⲉ
ⲣⲟⲉⲓⲥ ⲉⲡⲁⲥ
[ⲟⲛ] ⲕⲟ
[ⲥⲙⲁ] ⲡⲁⲧ
[ⲣⲓ] ⲛⲉⲕⲟⲩ
.ⲁⲙⲏⲛ

O God (l. ⲡⲛⲟⲩⲧⲉ) watch over brother Cosmas, who belongs to the school[1]. Amen.

Further to the left :

ⲡⲛⲟⲩⲧⲉ ⲡⲁⲕ̣ⲁⲟ̣[ⲟⲥ]
[ⲁ]ⲣⲓⲡⲁⲙ[ⲉ]ⲩⲉ ....ⲡⲉ
ⲁⲛⲟⲕ ⲡⲁⲥⲟⲛ ⲁⲡⲁⲕⲓⲣⲉ
ⲁⲙⲏⲛ

O God, the Good One, remember me ... brother Apakyre[2]. Amen.

316. Graffito in black on plaster of wall of room 1722. — Beside rude picture of a man climbing a palm-tree with a *matla*ʿ.

Two lines of text, very bad.

ⲡ̣ⲥ̣ϥⲉⲙⲡⲁϩⲁ▨
ⲙⲉⲛⲡⲉϥϣⲏⲣ[ⲉ]▨

317. Graffito in red colour on W. wall of room 1723.

a. † ⲁⲛⲟⲕ ⲡⲁⲥⲟⲛ ⲙⲏⲛⲁ ⲡⲓⲉⲗⲁ$\overset{\text{ⲧ}}{\text{ⲭ}}$
ⲁⲣⲓⲡⲁⲙⲉⲟⲩⲉ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ
ⲛ̄ⲧⲁϩⲁⲓⲏ̵ ⲃⲟⲗ ϩⲛ̄ⲡⲏⲓ ⲙ
ⲫⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲓⲉⲣⲉⲙⲓⲁⲥ
ϩⲛ̄ⲧⲙⲏⲧⲉ ⲛⲉⲥⲛⲏⲟⲩ ⲛⲧⲉ
ⲫ† ⲙⲛ̄ⲛ̄ⲉϣⲗⲏⲗ ⲛ̄ⲛⲓⲟⲧⲉ
ⲉⲣⲟⲩⲛⲁ ⲙ̄ⲛⲧⲁϫⲟⲃ ⲉⲛⲯⲓⲭⲏ
ϩ̄ⲛⲡϥⲃⲏⲙⲁ ⲛϩⲟⲧⲉ ⲁⲩⲱ
ⲛⲧϥⲣ̄ⲡⲛ̣ⲁ̣ ⲙⲛⲛⲉⲓⲟⲧⲉ ⲛⲧⲁⲩ
ϫ̣ⲫⲟ̣ⲛ ϩⲛⲟⲩϩⲩⲣⲏⲛ ϥ̄ⲑ ⲭⲟⲓⲁⲕ ⲕ ⲓⲛⲇ/ ⲋ †

---

[1] Cf. nº 314.

[2] From his proximity to brother Cosmas, probably the Apakyre the precentor of nº 314.

Below by another hand, in black ink.

b. ⲁⲣⲓⲡⲁⲙⲉⲩⲉ ⲛⲧⲁϩⲗ̅ⲗ̅ⲱ ⲙⲙⲁⲩ ⲛⲧⲁⲥⲙ̆ⲧⲟⲛ
ⲉⲙⲟⲥ ⲛⲥⲟⲩ ⲓ̅ⲃ̅ ⲛⲉⲡⲓ̄ⲫ ⲛⲧⲉⲫ̅ϯ̅ ⲙ̅ⲛⲁⲡⲁ
ⲉⲣⲟⲩⲛⲁ. ⲛⲉⲙⲉⲧⲉⲥϫⲓⲛⲁⲡⲁⲧⲁ ϩⲛ̄ⲟⲩ
ⲟⲩϩⲓⲣⲏⲛⲓ ϩⲁⲙⲏⲛ ⲓⲛⲇ/ ⲑ †

a. Remember me, brother Mena, the humble, and may God bring me to my end in the house of the holy Apa Jeremias in the midst of the brethren (1) and may God and the prayers of the fathers have mercy on my weak soul at His awful judgement-seat, and may He have pity on the fathers who engendered us, in peace, Amen, Choiak 20th in the 6th indiction.

b. Remember (l. ⲡⲙⲉⲉⲩⲉ) my aged mother who went to her rest on the 12th day of Epiphi and may God and Apa (2) have mercy on her deceitfulness, in peace, Amen. Indiction 9 (3).

318. Graffito on limestone block from room 1723.

ⲡ̣ⲭ̣ⲥ ⲁⲡⲁ ⲓ̈ⲉⲣⲏⲙⲓ̈ⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ
ⲁⲙⲁ ⲥⲓⲃⲩⲗⲗⲁ ⲣⲟⲉⲓⲥ ⲉⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ̣
ⲡⲁⲥⲟⲛ ⲙⲏⲛⲁ

O Christ, Apa Jeremias, Apa Enoch, Ama Sibylla, watch over the humble Brother Mena.

319. Black ink on plaster wall of room 1724.

. . . .
. . . . .ⲏⲁ
.ⲱ.ⲁⲙ. .ⲁⲟⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ
ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲡⲁ ⲡⲁⲛⲉⲥ
5 ⲛⲏⲩ ⲁⲙⲁ ⲥⲓⲃⲏⲗⲗⲁ : ⲣⲟⲉⲓⲥ ⲉⲡⲛⲥⲟⲛ ⲡⲡⲁ
ⲡⲁ ⲡⲓ̈ⲥⲉⲇⲉ ⲡⲡⲓ̈ⲥⲇⲓⲕⲟⲥ ⲉⲛⲇⲓ̈ⲁ[ⲕⲱⲛ] ⲡⲓⲱⲧ
ⲛⲡⲓ̈ⲙⲁⲛϣⲱⲡⲉ ⲙ̅ⲛⲛ̅ϥϣⲏⲣⲉ ⲕⲁⲧⲁ[ⲛⲉ]ⲩⲣⲁⲛ
ⲡ̅ⲛⲥⲟⲛ ⲇⲟⲣⲟⲑⲉ ⲙ̅ⲛⲡ̅ⲛⲥⲟⲛ ⲕⲉⲛⲛ... ⲙ̅ⲛ
ⲡ̅ⲛⲥⲟⲛ ⲅⲉⲱⲣⲅⲉ ⲙ̅ⲛⲡ̅ⲛⲥⲟⲛ ⲡⲡⲁⲡⲁ ⲫⲓ[ⲃ]ⲁ[ⲙ]
10 ⲙⲱⲛ ⲡⲓⲱⲧ ⲛ̄ⲧⲣⲓ ⲛⲉϫⲓⲣ ⲙ̅ⲛⲡ̅ⲛⲥⲟⲛ ⲡⲁⲉⲗ. .
ϫⲉⲛⲧⲁⲡⲉⲓ̈ⲁⲕⲁⲑⲟⲛ ⲡⲁⲓ̈ ϣⲱⲡⲉ ⲉⲃⲟⲗ
ϩⲓ̈ⲧⲟⲟⲧ̅ϥ ⲛ̄ⲡⲡⲁⲡⲁⲡⲓ̈ⲥⲉⲛⲧⲉ ⲙ̅ⲛⲛ̄ⲉ̣[ϥ]
ϣⲏⲣⲉ : ⲁⲩⲱ ⲁⲣⲓⲡⲁⲙⲉⲉⲩⲉ ϩⲱ ⲁⲛⲟ[ⲕ]
                                   ⲫ
ⲡⲓ̈ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲃⲣⲁϩⲁⲙ ⲡⲍⲱⲅⲣⲁ̣ ϩⲁⲙ[ⲏⲛ]

6. ⲡⲓ̈ⲥⲉⲇⲉ = ⲡⲓ̈ⲥⲉⲛⲧⲉ in l. 12.

---

(1) Cf. nos 132, 312, 353.

(2) *i. e.* Jeremias cf. no 226, note 18.

(3) This inscription is remarkable for the number of Bohairic forms in it; ϫⲟⲃ for ϫⲱⲃ, Sah. ϭⲱⲃ; ⲫϯ twice; ⲛⲉⲙ Sah. ⲙⲛ; ϫⲓⲛⲁⲡ. Sah. ϭⲓⲛⲁⲡ It is worth noting that this compound is feminine; usually such forms are masculine in Bohairic (Stern, *Gram.*, § 180).

..... [Micha]el (?) .... archangel Gabriel, Apa Jeremias, Apa Enoch, Apa Panesneu, Ama Sibylla : watch over our brother the *papa* Pisente, the faithful deacon (and) father of the dwellinghouse ⁽¹⁾ together with his (spiritual) sons, by their names, Brother Dorotheos and Brother Kenn.... ⁽²⁾ and Brother George and Brother the *papa* Phoebammon the father of the salt provisions ⁽³⁾ and brother Pael . . because this good thing has happened ⁽⁴⁾ by means of the *papa* Pisente and his sons. And remember me also, the humble Abraham, the painter. Amen.

320. Graffito-charcoal on wall of room 1725. — Very cursive and in bad condition.

ⲁⲛⲟⲕ ⲟⲩⲁ̣ⲗⲗⲁ ⲛⲑⲉ ⲛⲟⲩⲥ̣ⲁ̣ϩ ϩⲉ̣ⲃ̣ⲟ̣ⲗ̣ ϩ̣ⲛ̣ⲡ̣ⲁⲡⲁⲥⲓⲁ ⲛ̣ⲑⲁⲗⲗⲁⲧⲏⲥⲉ
ⲁⲛⲟⲕ ⲟⲩ.ⲟ̣ϩⲣ̣ⲁ ⲙⲡϫⲏϥ ⲛ̣ⲑⲉ
ⲛⲟⲩϣ̣ⲡⲣⲉ ⲁⲛ̣ⲟⲕ ⲟⲩⲡⲓⲡⲣⲁ̣ ⲙ
ⲛⲁϭ̣ⲱⲃ̣ⲕ ⲙⲙⲟⲓ ⲛⲑⲉ ⲛⲁ̣ϣⲏⲙ ⲁⲛⲟⲕ ⲟⲩϣⲏⲣⲉ
5 ⲡⲁⲥⲁ̣ⲅ̣ⲓ̣ ⲛⲙⲟⲓ ⲛⲑⲉ ⲛⲟⲩⲡⲓⲛ ⲁⲛⲁ̣ⲕ ⲡⲓⲗⲙ

1. ⲥ̣ⲁ̣ϩ, perhaps ⲕⲁϩ. — 2. .ⲟ may be ⲱ or ⲥⲟ or ⲓⲟ, ⲣ̣ may be ⲉ. — 3. ϣ, perhaps ϥⲓ. — 4. ϭ̣ perhaps ⲟ, ⲃ̣ perhaps ⲣ. — 5. ⲁ̣ⲅ̣ⲓ̣ perhaps ⲁⲧ.

This seems to be a song (?) in the form of a series of comparisons, somewhat after the fashion of the Song of Songs Ch. 2; but I must leave it to others to make a definite meaning out of these obscure and corrupt lines.

There is no division of words in the original.

321. Another on the same wall :

ⲥⲟⲟⲩⲥⲁⲡ.ⲏⲧ
ⲥⲛⲁⲩⲥⲁⲡⲣ̣ⲁⲓⲉⲣϣⲁ. ⲉⲛⲙⲁⲛⲓ̣
ⲕⲟⲩⲓ̣ⲟⲛⲛⲟϩⲉ̣ϥⲩ̣ϣⲉ ϩⲙⲟⲕ

322. Graffito on plaster of wall from room 1728.

a. ⳨ ⲡⲛⲟⲩⲧⲉ ⲛⲁ
ⲁⲛⲟⲕ
.·ⲧ·ⲓ

b. Below : ⲡⲁⲡⲥⲟⲧ
Further below :

c. ⳨ ⲡⲛⲟⲩⲧⲉ ⲛ̣ⲁ̣....ⲡⲁϩⲱⲣ [ⲁⲣⲓ]ⲡⲁⲙⲉⲉ̣ⲩⲉ
ⲁⲛⲟⲕ ⲡⲁⲓ..... ⲩ̣ⲗⲉ ϩⲁⲙⲏ[ⲛ]

a. O God, pity me ....ti
b. The dung-keeper ⁽⁵⁾
c. O God, pity (?) .... Pahor, remember me the deacon Paul. Amen.

⁽¹⁾ Not the whole monastery, but probably the double row of monk's cells of which this is one.

⁽²⁾ Perhaps ⲕⲉⲛⲛⲁⲇⲏ = Γεννάδιος.

⁽³⁾ Cf. Peyron, *s. v.* ϫⲓⲣ and *A. Z.*, 1876, p. 85 and Crum, *Cat. Brit. Mus.*, p. 56.

⁽⁴⁾ Perhaps the rebuilding of the row of monk's cells, but it is very uncertain. Cf. n° 353.

⁽⁵⁾ Lit. he that belongs to the dung, cf. n° 227, note.

323. Graffito in black on the wall of room 1730.

⳨ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ̣ ⲡⲉⲥ̣ϣ̣
ⲉⲧⲛⲁ .... ⲡⲉⲕⲉ.ⲛ̅ⲥⲛϥ
ϫⲉⲡϣⲁ ⲁⲡⲉⲟⲩ...
ⲉⲣⲁⲥⲇⲉ ⲡϩⲟⲩⲙⲕⲉⲡ̣ⲉ
ⲉⲙⲙⲁⲩ ⲧⲉⲛϭⲱⲗⲉⲡ ⲉⲣⲟⲕ ⲟⲩⲇ̣ⲉ
ⲙⲉⲛⲧⲁⲕⲟ ⲡⲉⲥⲕⲉⲩ̣ϭ̣
ⲛ̅ⲣⲱⲙⲉ ⲡⲉⲕⲉⲓ̣
ⲉⲃⲟⲗ ϩⲟⲗⲉⲥ̣ ϩⲓϫⲙ̣ⲡⲓⲉ....

Happily didst thou come ...., for the festival ..... tomorrow the day of ..... there; we reveal to thee, nor do we destroy the things(?) of men, nor dost thou (l. ⲙⲉⲕⲉⲓ?) come forth altogether (l. ϩⲟⲗⲱⲥ) on the ....

324. Inscription in black on the walls of room 1733.

This copy is compiled from two fragments now in the Cairo Museum and rapid hand-copies made before their removal by Mr Quibell. It ran round three sides of the room, the fourth (South) side having two doors in it. There were two lines of inscription divided by a band of geometrical ornament.

East side :

⳨ ⲛⲁⲣⲓⲧⲏ ⲙⲡⲉⲡ[ⲛⲉ]ⲩⲙ̣ⲁ̣ [ⲉⲧⲟⲩⲁⲁⲃ] ⲡ̣ϫⲟⲩⲧⲁϥⲧⲉ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ : ⲧⲉⲕ...
....

West side :

..........ⲉⲡⲙ̣ⲁⲓ ⲧⲏⲣⲥ̣ : ⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲙⲡϣⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲡⲁ North side ⲁⲃⲣⲁϩⲁⲙ
...ⲁⲡⲁ ⲁⲛⲟⲩⲡ : ⲁⲡⲁ ⲙⲱⲩⲥⲏⲥ : ⲁⲡⲁ ϩⲁⲧⲣⲉ ⲙⲡϩⲟⲓ̈ : ⲁⲡⲁ ⲡⲁⲡⲛⲟ ⲩⲧⲉ ⲡⲣ̅ⲙ̅

ⲡϫⲱⲱⲣⲉ : ⲁⲡⲁ ⲇⲁⲛⲓⲏⲗ· ⲁⲡⲁ ⲁⲡⲓ̈ⲕⲟⲛⲉ ⲡⲁⲧϭⲟⲟⲩⲛⲉ· ⲁⲡⲁ ⲓ̈ⲱⲥⲏⲫ ⲕⲟⲩⲓ̈ :
ⲡⲉⲙϩⲉ : ⲛⲉⲧⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲩⲉⲣⲡⲟⲩⲱⲱ (sic) ⲙⲡ$^{ⲛⲟⲩ}_{ⲧⲉ}$ ⳨ ⲁⲣⲓⲡⲙⲉⲉⲩⲉ

ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲡⲟ̣...ⲓⲛ ⲛ...................
—: ⲡⲡⲁⲡⲁ :—
ⲙⲡⲁⲥⲟⲛ ⲡⲁⲓ̈ⲟⲙ ⲙⲛⲡⲉϥⲥⲟⲛ.........[ⲁ]ⲛⲇⲣⲉⲁⲥ ⲙ̅ⲛ̅ⲛⲉⲩ̣ⲓ̈ⲟⲧ...

.... the powers of the [Holy] Spirit (1), the twenty four Elders; the ....; the Cross of the Son of God (2) : Apa Abraham the Strong (3); Apa Daniel (4); Apa Apikone of the sack cloth (5); Apa Joseph the younger; Apa

---

(1) Cf. n° 203, n. 1.

(2) Invoked also at *Bawit* (Clédat, p. 62).

(3) Cf. n° 27, n. 5.

(4) One may doubt whether this is the Abbot of Scete, whose life is extant in Ethiopic (ed. Pereira, 1897). This gathering of saints is an unfamiliar one. He is more likely a Southern saint and is invoked on n° 304.

(5) Who Apa Epigonus is, I do not know, nor Joseph the younger. For Apollo, cf. n°s 27 n. 6, 226. In those two places the name is clearly written with only one ⲛ, otherwise it suggests here ⲡⲟⲩⲟⲉⲓⲛⲓⲛ «the Greek».

Apollo the Light (?) . . . . . . (2nd line) Apa Anoup; Apa Moses; Apa Hatre of Phoi(1); Apa Papnoute of Pemhe(2); all the saints who have done the will of God; remember brother *papa* Paiom; and his brother . . . . . Andrew and their fathers . . . . .

Probably the inscription should be read along the whole upper line first and then the lower one.

325. Black ink, over portrait of S. Theodore Stratelates transfixing a dragon on wall of room 1735.

ⲟ ⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ

Above which

† ⲁⲣⲓⲡⲁⲙⲉⲉⲩⲉ ⲁⲛⲟⲕ ⲡⲇ̣ⲓⲁⲕ
ⲡⲉⲧⲣⲟⲥ ⲡⲣⲉⲙⲃ̣ⲁⲃⲓⲗⲟⲛ

Remember me, the deacon Peter, from Babylon (*i. e.* Fostat).

326. Graffito on the end of a long block of limestone from room 1736.

† ⲡ̅ⲛ̅ⲥⲟⲛ ⲅⲉ
ⲱⲣⲅⲉ ⲡⲁⲧⲇ/
ⲙ̅ⲛ̅ϩⲁⲣⲱⲛ ⲡⲉ
ϭⲱϣ

Brother George of the service (l. ⲡⲁⲧⲇⲓⲁⲕⲟⲛⲓⲁ?) and Aaron the Nubian.

327. Graffito on a buttress against the wall in room 1738. — Close to some caricatures which have disappeared.

⳨ ⲁⲩⲡⲁ̣
ϩⲟⲙⲉⲧ
ⲛⲧⲁⲩⲟⲩ
ⲣⲏⲛⲏ̣ⲓⲛⲉ
ϩⲁϭⲣⲟⲙⲡⲉⲟ
ⲡⲉⲭⲁϥϥⲑ

Bring the eagle which belongs to them, a sun (?) in semblance (l. ⲛⲉⲓⲛⲉ?) as (?) a great dove, he said Amen. (The translation is very uncertain).

---

(1) Phoi means «the farm» and is an unknown place. Hatre is no doubt distinct from Hatre of Nitria (*Zoega*, 299-300) and Hatre of Kalamoun (*Miss. arch. fr.*, IV, 782).

(2) Pemhe was the name of a place near Memphis probably, as it occurs also on the ostraca below nos 369, 371. Perhaps it is the same as the village named *πημη* which Revillout mentions from a list of villages in this neighbourhood in a papyrus in the Louvre (*Actes du congrès internat. Orient.*, Paris, 1873, II).

328. Graffito on plaster of wall in room 1742. — Carefully written in black colour.

ⲡⲉⲛⲥⲟⲛ ⲡⲡⲁⲡⲁ ⲁⲛ...
ⲡⲛⲟϭ ⲛⲟⲓⲕⲟⲛⲟⲙⲟ̣ⲥ ⲁⲩⲱ ⲡⲓ̣ⲱⲧ̣
ⲙⲡⲙⲁ̣ ⲛⲟⲩⲱⲙ ⲙⲛⲡⲉⲛⲥⲟⲛ
ⲕⲁⲗⲗⲓⲛⲁⲭⲉ ⲙⲛⲡⲥ̣ⲟ̣ⲛ̣ ⲅⲉⲱⲣ
ⲅⲉ ⲡⲉⲛⲥⲟⲛ ⲛϥϣⲏⲣⲉ ϥⲑ̣

Brother the *papa* A....(1), the great(2) steward and the father of the refectory, and brother Callinicus and brother George, our brother, his son. Amen.

329. Inscription in black ink on a marble slab from room 1751. — The lines are probably all complete on the right hand side, incomplete on the left hand.

....ⲙ̣ⲓⲭ
....ⲥ ⲅⲁⲃ
...ⲣⲑⲉⲛⲟⲥ
..ⲁ̣ⲙⲧⲉ..
..ⲩⲗⲗⲁ
..ⲉⲧⲉⲟⲩⲁⲁⲃ
..ⲁⲡⲁ ⲉⲛⲱⲭ
ⲡⲉⲅⲣⲁⲙⲙⲁⲧ]ⲟⲥ ⲛⲧⲇⲓⲕⲉⲟⲩⲛⲏ
..ⲡⲟⲗⲗⲱ ⲙⲛⲁⲡⲁ ⲁ
..ⲁⲡⲁ ⲥⲁ̈ⲣⲙⲁⲧⲉ
..ⲁⲡⲁ ϩⲱⲣ ⲁⲡⲁϣⲟⲓ̈
..ⲁ̣ⲣⲟⲥ ⲁⲡⲁ ⲙⲁⲕⲁⲣⲉ
..

.... Michael ... [the hol]y Gab[riel] .... virgin .... [Sib]ylla.... holy ... Apa Enoch the Scribe of Righteousness .... [A]pollo and Apa A[noup?] .... Apa Sarmate .... Apa Hor, Apa Shoi .... Apa Macarius....(3)

330. Graffito scratched on the plaster of wall of room 1762.

·⳨ⲓ̣ⲙⲓⲙ̣.ⲛⲉⲇⲇⲓ̣ⲩ̣ⲉⲥ̣ⲟ̣ⲁ....ⲱⲛⲛⲟⲥ
ⲉ.ⲉⲥⲓⲧ̣ⲱⲉⲡⲓⲥⲕⲟⲡⲟⲥ
·⳨ⲁⲓⲉⲙⲣ̣ⲙⲟⲛⲅ̣

I can make nothing of this except «...[Amm]onios ... bishop ...».

---

(1) Probably Anoup. Amoun is perhaps possible or ⲁⲡⲁⲱ.

(2) Perhaps «chief steward».

(3) For these Saints, cf. nos 26, 295.

331. Graffito on plaster of E. wall in 1764 (Pl. VII).

This inscription is written three times, in different forms of cryptogram. The first however is mainly in latin letters and is quite transparent. As the language is greek though illiterate, it is transcribed here in greek characters.

⳨ ⲉⲅⲱ ⲭⲁⲏⲗ ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲙⲟⲛⲁⲭⲟⲛ ⲧⲟⲛ
ⲩ̅ⲥ̅ ⲁⲃⲃⲁ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲙⲉⲙⲫⲉⲟⲥ †

⳨ I Chael, the humble, the monk, son of Antony the Bishop of Memphis †.

It is worthy of notice that in ⲭⲁⲏⲗ and *ελαχιστος* the *χ* is represented by latin *h*, while in *μοναχον* it is represented by latin *q*; further, that for *β* in *αββα* a latin *r* reversed is used, while the latin *b* is employed to represent ϕ in *μεμφεος*.

The second set of symbols is unknown to me elsewhere. The third set is the common system, already exemplified in nos 105, 141.

Below is another fragmentary inscription :

† ϩ..........ⲑⲟⲩⲁⲃ
ⲁ̣ⲛⲟⲃ
ⲛ†

Evidently Coptic and probably an invocation for forgiveness of sins, ending ϩⲁⲙⲏⲛ.

332. Graffito in black ink from wall of room 1764.

.....ⲓⲉⲣⲏⲙⲓⲁⲥ ⲉ̣ⲫⲉⲥⲓⲟⲥ
....
........ⲉⲧⲉⲥ ⲡⲉⲧⲛⲁⲱϣ
......ⲥⲙⲟⲩ ⲉⲣⲟϥ ϩⲙⲥⲙⲟⲩ ⲛⲓⲙ
ⲉ.ⲟⲩⲱϩⲉ ⲛⲧⲉ̣ϥ̣†ⲟⲩⲙⲉⲧⲁⲧⲛⲟⲃⲓ

.... Jeremias (the) Ephesian ...... who shall cry ... bless him with every abiding(?) blessing and may he bestow sinlessness.

333. Graffito on wall of room 1764. — Very faint.

....
ⲧⲣⲉⲙⲉⲁ.ⲉϣ.ⲏⲗⲟⲩ..ⲡⲉⲟ
ⲯ̣ⲧⲙⲁⲕⲁⲣⲓ..ⲗϩ
ⲫⲁϥ̣ⲱⲣϣⲁⲁ..
ⲛⲟ.ⲥⲁⲟⲩⲟⲁⲥⲉϣ..ⲁⲩⲉⲃⲕⲏⲣ
ⲓⲭⲏ̣ⲉⲥⲏⲟⲩⲧⲁ̣ⲕⲁⲛⲉ.ⲓⲙⲉⲩⲙ.ⲥ...ⲉⲣⲁⲛⲁ

This transcript is made from Mr. Quibell's note made at the time of excavation. The inscription has disappeared. It does not appear to be in Coptic.

334. Graffito in black ink on plaster wall of room 1765.

⳨ ϩⲙⲡⲣⲁⲛ ⲛⲡⲛⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲡϣⲉⲙⲡⲙⲁⲓ
ⲡⲣⲱⲙⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̣ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲁⲣⲓⲡⲁⲙⲏ
ⲅ̣ⲉ ⲡⲛⲟⲩⲧⲉ ⲕⲱ ⲛⲁⲓ̀ ⲉⲃⲟⲗ ⲛⲁⲛⲟⲃⲏ̣..ⲁⲙ̣ⲉ..

Below some unintelligible signs.

In the name of God, I Pshempmai the man (?) of the monastery of Apa Apollo remember me, O God, forgive me my sins ....

Lower down, in a different hand.

ⲁⲡⲁ ⲓ̄ⲉⲣ.ⲙⲓ̣ⲁⲥ ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲙⲁ ⲥⲓⲃ...
ⲁⲙⲟⲩⲛ ⲁ[ⲡⲁ ⲁⲛⲇⲣ]ⲉⲁⲥ ⲁⲡⲁ ⲁⲩⲟ...
ⲛⲉⲧⲟⲩⲁⲃ ⲧ[ⲏⲣⲟⲩ ...]ⲕⲙⲟⲧ ⲉϩ...
ⲡⲁⲥⲟⲛ ⲡⲡⲁⲡⲁ .... ϩⲛⲁ...
ⲓⲥ ⲡⲉⲭ̅ⲥ̅ ..
†ⲡⲁⲥⲟⲛ ⲁ....

....Apa Jeremias, Apa Enoch; Ama Sib[ylla ... Apa] Amoun, A[pa Andr]eas Apa Auo..... all the Saints, show favour (l. ϫⲓϩⲙⲟⲧ ⲉϩⲣⲁⲓ ⲉϫⲛ) to brother the *papa* .... Jesus Christ ...† Brother A....

335. Black ink on plaster of wall, on S. side of door in 1772 N. — Inscription complete at top, right hand and bottom.

......ⲟⲥⲁⲓ.. ⲉⲛ̣ⲉⲗⲁⲭⲓⲥⲧⲟⲥ
........ⲡ̣ⲁ ⲣⲱⲙⲉ ⲛⲓⲙ ⲁⲛⲧⲱⲛⲉ
......ⲡⲁ]ⲣⲁⲕⲁⲗⲉ ⲉⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁⲱϣ
........ϫ̣ⲟⲟⲥ ϫⲉⲉⲣⲉⲡϫⲟⲉⲓⲥ
5 ⲁⲁϥ ⲙⲡϣⲁ ⲛ]ⲥⲱⲧⲉⲙ ⲉⲧⲓⲥⲙⲏ ⲉⲧⲙⲉϩ
ⲛ........]ϩⲓⲉⲙⲧⲟⲛ ⲛⲓⲙ ϫⲉ
ⲁⲙⲏⲓⲧⲛ ⲛⲉⲧⲥ]ⲙⲁⲙⲁⲁⲧ ⲛⲉⲧ̣ⲡ̣ⲁⲓⲱⲧ
ⲛⲧⲉⲧⲛⲕⲗⲏⲣⲟ]ⲛⲱⲙⲓⲁ ⲛ̣ⲧⲙⲛⲉⲓ̣ⲣⲱ
ⲧⲁⲓ̈(?) ⲉⲛⲧⲁⲩⲥ]ⲉⲃⲧⲱⲧⲥ ⲛⲏⲧⲛ ϫⲓⲛⲉⲧ̣
10 ⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡ]ⲕⲟⲥⲙⲟⲥ ϩⲁⲙⲏⲛ

.... the humble ...... every man, Antone .... exhort every one who shall read ..... say, May the Lord make him worthy to hearken to the voice which is filled with ...... and all rest, saying, [Come ye] blessed of (l. ⲛⲧⲉ) my Father [and in]herit the kingdom (l. ⲙⲛⲧⲉⲣⲱ) which has been prepared for you from the beginning of the world (1). Amen (2).

336. Graffito scratched under the ram in the Sacrifice of Isaac on the wall of 1772 N.

ⲫⲓⲃ .ⲁⲧ̣ ⲁⲩⲱ ⲁⲡⲗⲱ ⲡϥϣⲏⲣⲉ ϥ̅ⲑ̅

Phib ... and Aplo his son. Amen.

---

(1) Matt. XXV 34.

(2) Cf. two stelae at Miramar (*A. Z.*, XVI, 26) and at Cambridge (Murray, *Osireion*, pl. XXXVII) respectively. There the phrase is ⲉⲧⲙⲉϩ ⲛⲛⲁ ϩⲓⲙⲛⲧϣⲁⲛⲉϩⲧⲏϥ, but neither word seems to fit the lacuna in l. 6.

337. Graffito scratched below n° 190 in 1772 N.

ⲡⲓⲥⲟⲛ
ⲅⲉⲱⲣⲅⲉ
ⲡⲓⲱⲧ ⲛ
ⲡⲙ̣ⲁ̣ ⲛ

Brother George, the father of the . . . . .[1].

338. Graffito cut on S. jamb of door leading from the yard n° 1772 S eastward.

† ϩⲏⲗⲓⲁⲥ

The name is cut *backwards* cf. n^os 17, 239.

339. Graffiti on the limestone pulpit in 1772 S (cf. 218 supra).

a. Scratched on the right arm of the seat :

ⲟⲩⲉⲛⲟⲃⲉⲣ
ⲕⲟⲩⲓ

Onnophris the younger

ⲁⲙⲟⲩⲛ ⲕⲟⲩⲓ

Amoun the younger

ⲙⲏⲛⲁ

Menas

b. Outside the right arm, incised :

† ⲡⲡⲁⲡⲁ ⲓⲱϩⲁⲛⲏⲥ
ⲡⲁⲡⲣⲟ †

† The *papa* John, the porter †

Smaller, scratched : † ⲓⲁⲕⲱ
ⲃ

c. Scratched on the right pillar (left, as re-erected in Museum) :

ⲡⲛⲟⲩⲧⲉ ⲡⲁⲅⲁⲑⲟⲥ
ⲣⲟⲉⲓⲥ
ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲡϣⲉⲛⲅⲉⲱⲣⲅ

O God, the good One, watch (over) Jeremias, the son of Georg(e).

---

(1) «Refectory» perhaps, cf. n^os 123, 192.

340. Inscription on wall of room 1775. — (Partly from original fragment now in the Cairo Museum and partly from Quibell's handcopy of portion since destroyed).

The inscription was in two bands, an upper one in large capitals and a lower one underneath it in much smaller characters.

Upper band : ... ⲡⲉⲛⲓⲱⲧ ⲁⲇⲁⲙ· ⲧⲉⲛⲙⲁⲟⲩ· ⲧⲍⲱⲏ : ⲡⲁⲣⲭⲏⲁⲛⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏ̈ⲗ⸗
ⲡⲁⲣⲭⲏⲁⲛⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ⸗ ⲡⲉⲛⲓⲱⲧ ⲁⲡⲁ ⲓ̈ⲉⲣ[ⲏⲙⲓⲁⲥ⸗ ⲡⲉⲛⲓⲱⲧ
ⲁⲡⲁ ⲉⲛⲱⲭ ⲡⲉⲅⲣⲁⲙ]ⲁⲇⲉⲟⲥ ⲛⲇⲓⲕⲉⲟⲥⲩⲛⲏ...

Lower band : ...ⲉⲛⲉⲓⲟⲡⲑⲏⲁⲁⲃ ⲁⲡⲓⲙⲟⲩ ⲟⲩⲱⲧϥ ⲉⲉⲙ. ϩⲛⲛⲉⲗⲁ ϫⲓⲛⲉⲛⲓⲉϥ̅ⲧ̅ ⲙⲡⲙⲉⲥⲟⲣ
ⲕⲁ ⲓⲛ̣ⲇ// ⲓ̈ⲉ ⲁⲩⲱ ⲁϥⲓⲩⲱⲡϩⲏⲧ ϩⲛⲛⲓⲁⲁ ϫⲓⲛⲉⲛⲉⲙ̅ⲛ̅ⲧ.ⲙⲉⲥⲟⲣ.ⲕⲃ ⲛ̄ⲛⲉϩⲟⲟⲩ
ⲛ̄ⲡⲉⲛⲉⲓⲱⲧ ⲁⲃⲣⲁϩⲁⲙ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ϫⲟⲕⲡⲉϥⲛⲁⲁ ⲉϥⲟⲗ ⲛⲉⲙⲁⲛ ⲛⲁⲅⲁⲡⲏ
ϩⲁⲙⲏⲛ ⳨

... Our father Adam, our mother Zoe, the Archangel Michael, the Archangel Gabriel, our father Apa Jer[emias, our father Apa Enoch, the Scr]ibe of Righteousness ...

... our holy fathers (l. ⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ), death removed (?) them (l. ⲙⲙⲟⲟⲩ?) in the valleys (l. ϩⲛⲛⲓⲁ) from the east on the 21st of Mesore in the 15th indiction and he ...... in the valleys from the west on the 22nd of Mesore in the days of our father Abraham. May God fulfil his mercy on us in charity. Amen [1].

341. Graffiti in black ink on wall outside 1775.

a. ...ⲡⲁⲥⲟⲛ ⲁⲡⲁⲕⲩⲣⲓ ....
..ⲥⲁⲗⲧⲏⲥ ⲁⲩⲱ ⲡⲕⲁⲑⲩⲅⲓⲧⲏⲥ
..ϩⲁⲙⲏⲛ ⲉϥⲉϣⲱⲡⲉ

... Brother Apakyre .... the singer (*ψάλτης*) and teacher (*καθηγητής*) ...... Amen, so be it.

Cf. nos 94, 191, 314.

b. ⲡⲛⲥⲟⲛ ⲉⲓⲱϩⲁ̣▨
ⲛⲏⲥ ⲡⲙⲁϭⲁⲓ▨
ⲁⲣⲓⲧⲁⲅⲁⲡⲉ ⲕⲱ ⲛⲁⲓ
ⲉⲃⲟⲗ ⲁⲛⲟⲕ ⲡⲁⲡ̣ⲛ
........ⲟⲥ..

Brother John, the cook (?) [2], in charity forgive me Papnoute (?) ....

342. Inscription painted in yellow beside figure of a Saint on horseback in room 1776.

ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲥⲧⲣⲁ†̣ⲏⲗⲁⲧⲏⲥ ϥⲟⲑⲉ....†

Theodore the general, help (? ⲃⲟⲏⲑⲉⲓ) ...

---

[1] Perhaps a record of persecution. Had it been disease, single days would not have been named.

[2] l. ⲙⲁϭⲁⲓⲣⲟⲥ (?).

343. Graffito incised on column n° 1 in 1776.

†ⲓⲉⲣⲏⲙⲓⲁ
ⲥ ϫⲓⲃⲟⲩⲣⲉ
†ⲇⲁⲇ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ
ⲛⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲩⲱ
ⲡⲓⲱⲧ ⲙⲡⲉⲑⲣⲟⲛⲟⲥ
ⲁⲣⲓⲡⲁⲙⲉⲩⲉ
ⲛⲁⲕⲁⲡⲉ

† Jeremias Djiboure.
† David the humble priest and father of the throne⁽¹⁾, remember me in charity.

344. Graffiti on various columns in 1776.

a. Incised on shaft of column n° 2.

† ⲓⲱϩⲁ
ⲛⲏⲥ ⲁ
ⲡⲟ

(complete)

John (son of) Apollo (?).

b. In ink on abacus of capital n° 3.

† ⲑⲉⲟⲇⲟ
ⲣⲟⲩ ⲉⲗ^{ⲧ}/ϛ
ⲡⲣⲉⲥⲯ ⲡⲟ
ⲛⲟⲧ/ϛ

Theodore the humble priest, the (?) clerk.

c. Scratched on the shaft of column n° 3.

† ⲇⲓⲉⲙⲟⲩ▨
ⲅⲉⲱⲣⲅⲓⲟⲩ
ⲉⲗ ⲩⲡⲟⲛⲟⲧⲁⲣ/

Timothy (?) son of George, the humble (ἐλάχιστος) under-clerk.

d. Scratched on the capital of column n° 3.

⳨ ⲁⲡⲟⲗⲗⲱ
ⲉⲗ^{ⲭ}/ ⲩⲡⲛⲟⲧϛ
ⲙⲁⲣ̣ⲓⲫ

Apollo the humble under-clerk, may God (? ⲫ̄ⲑ̄) ...

---

(1) Probably he was in charge of the pulpit (mimbar) in the courtyard (1772 S.). In a different sense S^{t} Mark the Evangelist is called ⲡⲉⲓⲱⲧ ⲙⲡⲉⲑⲣⲟⲛⲟⲥ in *Miss. arch. fr.*, IV, 676.

Another.

ⲙⲁⲕⲁⲣⲉ
ⲡⲁⲡⲣⲟ

Macarius, the door keeper.

And below, much smaller.

ⲕⲟⲥⲙⲁ
ⲯ̣ⲁϩ
ⲛⲩ̣

Kosmas, the learned clerk (l. ⲛⲩⲡⲟⲛⲟⲧ/).

Another.

ⲡⲁⲡ
ⲛⲟⲩⲧⲉ
ⲡⲣⲉϥⲣⲟ
ⲉⲓⲥ

Papnoute the watchman.

Another.

ⲅⲉⲱⲣⲅⲓ
ⲟⲥ˙ⲕⲟⲩⲓ ⲛⲟⲧ/
ϭⲁⲙⲟⲩⲗ (sic) ⲛϥⲥⲟⲛ

George the younger, the Clerk; Kamoul his brother.

And a few other fragmentary ones.

345. Graffiti on plaster wall of room 1780.

ⲓ̅ⲥ̅ ⲡⲉ ⲭ̅ⲥ̅
⳨ ⲡⲛⲟⲩⲧⲉ ⲣⲟⲉⲓⲥ ⲡⲉⲛⲥⲟⲛ
ⲙⲁⲕⲁⲣⲉ ⲡⲁⲣⲭⲏⲡⲉⲣⲉⲧⲏⲥ
ⲡⲛⲟⲩⲧⲉ ⲣⲟⲉⲓⲥ ⲉⲣⲟⲟⲩ ϩⲁⲙⲏⲛ
ⲡⲉⲛⲥⲟⲛ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲡⲉϥⲥⲟⲛ
†ⲡⲉⲛⲥⲟⲛ ⲙⲏⲛⲁ ⲡⲣϥⲣⲟⲉⲓⲥ
ⲡⲉⲛⲥⲟⲛ ⲓⲁⲕⲱⲃ ⲡⲣϥ▨

l. 4. ⲉⲣⲟⲟⲩ in smaller letters written over ⲣⲟⲉⲓⲥ.
l. 5. Apparently inserted later in smaller letters.

Jesus Christ. † O God, watch over Brother Macarius the chief servant(1). O God, watch over them, Amen. Brother Jeremias, his brother. † Brother Mena, the watchman. Brother Jacob the watchman (?).

A little to the right.

† ⲡⲁⲥⲟⲛ ⲙ̣ⲏ̣ⲛ̣ⲁ ⲡⲛⲟⲧⲁⲣⲓⲟⲥ
. . . . . ⲡⲣϥⲣⲟⲉⲓⲥ
. . . . . . ⲟⲥ ⲡⲛⲓⲱⲧ

Brother Mena the clerk . . . . . . the watchman . . . . . os our father . . .

---

(1) Cf. nº 184.

Above in large black letters.

† ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲡ̅ⲛ̅ⲥⲟⲛ ⲉⲛⲱⲭ
ⲡⲣ̅ϥ̅ⲣⲟⲉⲓ̈ⲥ ⲡⲛⲟⲩⲧⲉ ⲣⲟⲉⲓⲥ ⲉⲣⲟϥ
ϥⲟ

† Jesus Christ, Brother Enoch the watchman, O God, watch over him, Amen.

346. Inscriptions in paint on wall above water tank, 1783.

Over one figure :

ⲡⲁⲡⲁ ⲓⲱϩⲁⲛⲏ ⲡⲉⲡⲣⲟⲉⲥⲧ/

Papa John, the prior (1).

Above the figures :

ⲁ̇ⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲓⲱⲧ......ⲏⲛⲁ
ⲉⲕⲗⲏⲥⲓⲁ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ

Apa Victor the father [of the] church [and Apa (?) M]ena the Steward (2).

347. Inscription in red paint on a stone covered with thin plaster in wall of 1790.

ⲡⲓⲱⲧ ⲡϣⲏ...
ⲡⲛⲁ̣ ⲉⲧ[ⲟⲩⲁⲁⲃ]
ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲁⲡⲁ ⲉⲛⲱⲭ ⲟ ⲁ
ⲅⲓⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲟ ⲁⲅⲓⲟⲥ ⲅⲁⲃⲣⲓ[ⲏⲗ]
ⲁⲛⲟⲕ ⲡⲁⲥⲟⲛ
ⲕⲗⲟⲩ·ⲭ̣· ⲡⲯⲁⲗⲗ
ⲧⲏⲥ ⲙ̣ⲛⲡⲁⲧⲉⲣ̣
ⲙⲁ ⲡⲉϥⲥⲟⲛ ⲡⲛ[ⲟ]
ϭ ⲛⲣⲉϥⲣⲟⲉⲓⲥ

O Father, O Son, O Holy Spirit, Apa Jeremias, Apa Enoch, O Holy Michael, O Holy Gabriel; I, Brother Colluthus, the singer, and Paterma his brother, the chief watchman.

348. Graffito on the wall of room 1794.

ⲛⲥⲓⲥ ⲡⲁⲥⲟⲛ ⲥⲟⲩⲏⲓⲗⲉ ⲡϣⲉⲛⲉⲃⲣⲁⲉⲓⲙ
ⲁⲛⲟϭ̣.ϣⲁⲛⲕⲟⲥⲙⲁ ⲙⲛⲡⲁⲙⲟ̀ⲩⲛ ⲡϣⲉⲛⲡⲡⲁⲡⲩⲗⲟⲥ

. . . . brother Severus(?) the son of Ibrahim, Anog (?) the son of Cosmas, and Pamoun the son of the *papa* (?) Paul (?).

---

(1) Cf. nos 150, 271.
(2) Cf. no 262.

349. Graffito (?) from room 1794.

ⲁⲣⲡⲁⲅⲁ ⲕⲱ ⲛⲁ
ⲉⲃⲟⲗ ⲁⲛⲟⲕ ⲡⲁⲥⲟⲛ
ⲡⲁⲙⲟⲩⲛ ⲩⲓⲟⲛ ⲡⲟⲩⲑⲩⲟⲩ
ⲙⲁⲕⲁⲣⲓ ⲡⲁⲩⲗ ⲡⲣⲁ[ϩⲧ]

...... forgive me, brother Pamoun the son of Putheos (?) (1) Macarius — Paul the fuller (2).

350. Graffito on inner side of jamb of the E. door of room 1790.

a. ⲑⲉⲱⲇⲱⲣⲟⲩ
ⲇⲟⲩⲗⲉⲟⲩ ⲑ̅ⲟ̅ⲩ̅

Above this, in larger letters.

b. ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲣⲏⲥ

Below, incised rather deeply.

c. ⲓⲱϩⲁⲛⲛⲏⲥ
ⲡϥⲁⲣⲱϩ

a. Theodore, the servant of God.
b. Apa Jeremias of the South (3).
c. John, the cattle-feeder (?) (4).

351. Graffito on wall of room 1802. — There are traceable remains of 14 lines, but the following portions of the last six lines alone are legible.

ⲡⲁⲓ ⲉⲧⲛⲁϯ
ⲟⲣ̣ⲓϣⲛⲱϭⲱⲱⲛ̣ⲉ
ⲛⲁⲁⲩ ⲥ.ⲉⲛⲁⲓ ⲥⲉ
ⲛⲡⲁⲓ ⲉⲃⲏⲉⲧⲁⲩⲁⲛⲓ.ⲉⲑⲉ.ⲗⲗ...ⲉ..
5 .ⲡⲁ.ⲉⲃ ⲉⲣⲑⲉ ⲉⲛⲡϣⲟⲉⲓϣ ⲉϣⲁⲣⲉⲡ.ⲩⲉ̣ⲧ.ⲟⲃ
ⲃⲟⲗ ϩⲓϫⲛ̅ⲫ̣..ⲉ ⲙ̣ⲡⲕⲁϩ

..... (l. 5) resemble the dust which the wind blows over the face of the earth (5).

---

(1) Possibly a blunder for ⲡⲓⲗⲟⲑⲉⲟⲥ, Philotheos; cf. ⲡⲓⲑⲉⲟⲥ, corrected in n° 356.

(2) Cf. n° 16.

(3) Cf. n° 104 note. A fragment of a VIth cent. petition to the Duke of the Thebais by a monk of the Southern house is printed by M. Jean Maspero in his *Papyrus grecs d'époque byzantine*, n° 67007.

(4) l. ⲃⲁⲣⲱϩ cf. nos 13, 227.

(5) It is clear we have the same phrase here which is quoted by *Zoega*, p. 440 note from a Borgian ms. ⲡϣⲟⲉⲓϣ ⲉϣⲁⲣⲉⲡⲧⲏⲩ ⲑ̣ⲗⲟϥ ⲉⲃⲟⲗ ϩⲓϫⲙ ⲡϩⲟ ⲙⲡⲕⲁϩ with a variant from another ms. Our version of it is evidently very corrupt.

352. Graffito in room 1802, near the door of 1846.

ⲁⲱⲁⲏ ϩⲁⲡⲙⲉⲣⲓⲧ ⲁⲡⲁ ϩⲏ-ⲧⲁⲩⲟ ⲉⲃⲟⲗ
ⲛⲟⲩϣⲁϫⲉ ⲉⲛⲁⲛⲟⲩϥ †ⲛⲁϫⲱ ⲉⲛⲛⲁϩ
ϩⲃⲏⲟⲩⲉ ⲉⲡⲁ.....ⲁⲛⲁⲏ̣

The hymn (l. ⲧⲱⲁⲏ) for the beloved Apa. Beginning(?)(1) — Utter an excellent song! I will sing of my deeds ......

353. Inscription in black on plaster of recess in wall of 1807.

⳨ⲡⲛⲟⲩⲧⲉ ⲡⲁⲅⲁ[ⲑⲟ]ⲥ ⲁⲣⲓ
ⲡⲙⲉⲉⲩⲉ ⲙⲡⲁⲓⲱⲧ [ⲁ]ⲡⲁ ⲓⲁ̣[ⲕ]ⲱⲃ
ⲙⲛ̄ⲡⲁⲥ̣ⲟ̣ⲛ ⲡⲓⲗⲟⲑⲉⲟⲥ ⲡⲉϥϣⲏⲣⲉ
ϫⲉⲛⲧⲁⲡⲓⲁⲅⲁⲑⲟⲛ [ϣⲱⲡⲉ ⲉ]ⲃⲟⲗ
ϩⲓⲧⲟ[ⲟ]ⲧⲟⲩ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ [ⲛⲧⲉⲩϩⲁⲏ]
ⲉⲃⲟⲗ ⲉⲛ̣ⲁⲛⲟⲩⲥ ϩⲛ̄ⲧⲙⲏ̣ⲧⲉ ⲛⲛⲉ[ⲥ]
ⲛⲏ̣ⲩ ϩⲁ[ⲙⲏ]ⲛ ⲉϥⲉϣⲱⲡⲉ..ϥ̄ⲑ̄

⳨ O God, the good One, remember my father Apa Jacob and Brother Philotheos his son, for this good thing(2) has taken place(?) through them, and may God make their ending a beautiful one in the midst of the brethren(3). Amen, so be it. Amen.

354. Graffito on the wall of room 1884 b.

ⲓ̄ⲥ̄ ⲭ̄ ⲃⲟⲓⲑⲓ ⲙⲁ....
ⲓ̄ⲥ̄ ⲭ̄ ⲃⲟⲓⲑⲓ ⲙⲁⲕⲁⲣⲓ

Jesus Christ, help Macarius!

355. Graffito on a pot found in room 1934. — Made with a tool on the clay when still wet.

ⲁ̣ⲃⲃⲁ ⲅⲉⲱⲣⲅⲓⲟⲩ ⲉⲡⲓⲥ...

Abba George the bishop(4).

356. Graffito on the N. wall of room 1939.

...ⲣ̣ⲁ̣ⲛⲁⲕⲁ...ⲙⲟⲃ̣ [ⲕ]ⲟⲥⲙⲁ ϩⲁⲙⲏⲛ †
..ⲟⲓ̈ⲉⲕⲉⲣⲟⲓ̈ ⲙⲁ....ⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲟⲥ †
..ⲉ ⲣⲟⲉⲓⲥ ⲉⲣⲟⲓ...ⲡⲏ ⲁⲛⲟⲕ ⲡⲓⲗⲟⲑⲉⲟⲥ †

.... Cosmas, Amen †
.... watch(?) over me ... Theodore †
.... watch over me in charity (? l. ⲛⲁⲅⲁⲡⲏ), Philotheos(5) †

---

(1) ϩⲏ can hardly be a proper name here. So I have assumed that ⲁⲡⲁ stands alone in the sense of the Abbot.

(2) Cf. n° 319 n. 4.

(3) Cf. n° 312 n.

(4) Cf. n° 203, n. 7.

(5) ⲗⲟ is written above ⲡⲓⲑⲉⲟⲥ.

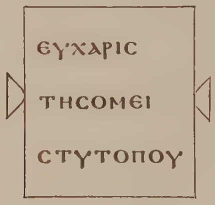
357. Graffito scratched on limestone block from room 1946.

ⲕⲁⲣⲱⲕ ⲍⲁⲣⲕ̄ ⲙ̄ⲧⲟⲛ
ⲕⲁⲣⲱⲕ ⲍⲁⲣⲕ̄ⲧⲓϩ̣ⲙ̣ⲟⲩ
ⲕⲁⲣⲱⲕ ϫ̣ⲉⲛⲏ̣ⲡ̣ⲟⲥⲓ̈
ⲟⲩⲁ. . . . .ⲃⲉ ⲡⲉ.ⲕⲁ. . . .

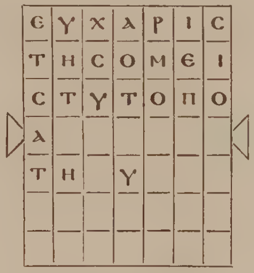
Lower : ⲇⲁ̣ⲏⲥⲓⲑⲓⲙⲡⲉⲣ
ⲓⲉⲕⲱⲕ

Keep silence that (l. ⲧⲁⲣⲉⲕ?) thou mayest have peace.
Keep silence that thou mayest give blessing (l. ⲥⲙⲟⲩ?).
Keep silence, for . . . .
. . . . . .⁽¹⁾

358. Graffiti, scratched on a limestone block, from room 1951. — Greek.



ⲉⲩⲭⲁⲣⲓⲥ
ⲧⲏⲥⲟⲙⲉⲓ
ⲥⲧⲩⲧⲟⲡⲟⲩ



ⲉ	ⲩ	ⲭ	ⲁ	ⲣ	ⲓ	ⲥ
ⲧ	ⲏ	ⲥ	ⲟ	ⲙ	ⲉ	ⲓ
ⲥ	ⲧ	ⲩ	ⲧ	ⲟ	ⲡ	ⲟ
ⲁ						
ⲧ	ⲏ		ⲩ			

Lower, to left :

ⲁⲥⲕⲗⲏⲡⲓⲉ

I must leave the explanation of these inscriptions to others.

359. Graffito scratched on the top of a Roman hieroglyphic stela from room 1963.—Greek.

a. ⲧⲟ ⲡⲣⲟⲥⲕⲩⲛⲏⲙⲁ ⲟⲇⲉ ⲏⲣⲁⲕⲗⲓⲇⲏⲥ ⲕⲁⲓⲟⲩⲥ ⲫⲓⲗⲓⲡⲁⲣⲁⲧⲟⲩ ⲕⲩⲣⲓⲟⲩ ⲥⲁⲣⲁⲡ

Below :

b. ⲧⲟ ⲡⲣⲟⲥⲕⲩⲛⲏⲙ̣ ⲁⲫⲣⲟⲇⲓⲧⲏ ⲑⲁ̣ⲗ. . . . . .ⲇⲟ. . . .

a. This (l. ⲧⲟⲇⲉ) is the invocation of Heraclides (the son of?) Caius Philopator(?) to(?) the Lord Sarapis.
b. The invocation to Aphrodite of the sea (l. ⲑⲁⲗⲁⲥⲥⲓⲁ?) . . . .

360. Inscription painted on a decorated pot, from room 1967.

ⲁⲩⲕⲥⲕⲉⲗⲗⲁⲡⲕⲁⲣ
ⲁⲃⲣⲁϩⲁⲙ
ⲙⲉⲩⲥⲛⲉϩ̣ⲃⲟⲉ⊠ⲁⲩⲱⲥ̣.ⲣ

Not having seen the original, I can only guess that ll. 1 and 3 fit together to form the word ⲕⲉⲣⲁⲙⲉⲩⲥ. ⲕⲉⲗⲗⲁ may be a name, cf. n° 391. The rest is unintelligible.

⁽¹⁾ For this inscription I have only Mr. Quibell's hand-copy made during excavation.

361. Graffito on the E. wall of room 1987.

† ⲡⲱⲧ ⲡϣⲏⲣⲉ ⲡ̅ⲛ̅ⲁ̅
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲁⲡⲁ ⲉⲛⲱⲭ ⲁⲣⲓ
ⲟⲩⲛⲁ ⲙ̅ⲛ̅ⲧⲉⲯⲩ
ⲭⲏ ⲛ̄ⲁⲛⲛⲉ ⲧϣⲛ̄
ⲕⲣϩⲉ........
ⲣⲉⲕⲥⲩⲓ ⲛ̄ⲧⲁⲥⲙⲧⲟⲛ
ⲙ....ⲫⲁⲙⲉⲛⲱⲑ ⲋ
†

O Father (l. ⲡⲓⲱⲧ), Son and Holy Spirit, Apa Jeremias, Apa Enoch, have mercy on the soul of Anne, the daughter of Kerhe⁽¹⁾.......⁽²⁾ who went to her rest on the 6th day of Phamenoth.

362. Graffito on a pilaster base in room 1990.

ⲡⲟⲩ......
ⲉⲓⲥ ⲉⲣⲟⲓ ⲁⲛⲟⲕ
ⲡⲁⲥⲟⲛ ⲉⲛⲱⲭ

O God (?) ... watch over me, brother Enoch.

363. Graffiti on the E. jamb of the S. gate of the monastery.

ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲣⲟⲉⲓⲥ
† ⲡⲗⲱⲗⲡⲗϣ
ⲁⲡⲁ ⲛⲟϭ

Further to the left :

ϣⲉ̣ⲛⲟⲩⲧⲉ

364. Graffito in black paint on plaster of wall of room 2036.

▨▨ⲁⲙ ▨
▨ⲉⲣⲟⲥ ⲁⲡⲁ▨
ⲁϩ ⲛⲉⲧⲟⲩⲁⲃ ⲧⲏⲣⲟ̣[ⲩ]

▨ⲟⲩⲫ : ⲥⲧⲉⲫⲁⲛⲟⲩ †? ⲁⲙ▨

365. Graffito scratched on the back of the block nº 90 in room 2061.

† ⲙⲟⲛ ⲁⲃⲣⲁⲙ ⲓⲉⲣⲉⲫ† ⲥⲙⲟⲩ ⲉⲣⲟⲓ
† ⲙⲟⲛⲁ̣. ⲁⲗⲉⲝ ⲁ̣ⲛⲟⲕ ⲙⲓⲛⲁ

1. ⲉⲣⲟⲓ is written above ⲥⲙⲟⲩ.

The monk (ⲙⲟⲛⲁⲭⲟⲥ) Abram, may (l. ⲉⲣⲉ) God⁽³⁾ bless me. The monk .. Alex, I Mena.

---

(1) *i. e.* the bald one, a Bohairic word.
(2) This suggests [ⲧⲉϥϣⲉⲉ]ⲣⲉ ⲕⲟⲩⲓ «his younger daughter».
(3) Note the use of this Bohairic abbreviation of ⲫⲛⲟⲩ†.

366. Wooden tablet found June 1910 on corpse buried in nº 1772 S. and inscribed in black ink.

Obverse :

ϯⲕⲁⲓⲉⲓⲥⲉ ⲛⲁⲛ ⲕⲩⲣⲓⲟⲛ ⲓⲏⲥⲟⲩ ⲭⲣⲓⲥⲧⲟⲩ ⲧⲟⲛ ⲩⲓⲟⲩ ⲧⲟⲩ ⲑⲉⲟⲩ ⲧⲟⲛ ⲙⲟⲛⲟⲅⲉⲛⲏ̣

The first sign is more like a cross than a ϯ and the erratic grammar makes the translation very uncertain.

Give us burial, Lord Jesus Christ only-begotten Son of God.

Reverse :

1 ϩⲛⲡⲣⲁⲛ ⲛⲡⲛⲟⲩⲧⲉ ⲛϣⲟⲣⲉⲡ ⲧⲓⲛⲁⲩ [ⲉⲩⲛⲟ]ϭ ⲛⲉⲩⲫⲣⲟⲥ̣ⲏ̣ⲛⲏ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲧⲓⲣⲟⲟⲧ ⲁⲩⲱ ⲉⲓⲟ ⲛ. ϩⲁ

2 ϩⲛⲡⲁⲣ̣ⲟⲅⲓⲥⲙⲟⲥ ⲉⲧϭⲟϭⲉϥ̣ ⲉⲓⲛⲁⲩ ⲉⲙⲡⲏⲩⲉ ⲉⲩⲣⲁⲛⲁ ⲁⲩⲱ ⲉϥⲧⲉⲗⲏⲗ ⲛϭⲓⲡⲕⲁϩ ϫⲉⲁⲩϫⲡⲟ ⲛⲁⲛ

3 ⲛⲡⲟⲟⲩ ⲉ̣ⲡⲕⲟⲥⲙⲟⲥ ⲉⲃⲟⲗ ϩⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲛⲡⲛⲟⲩⲧⲉ ⲛⲡⲗⲟⲅⲟⲥ ⲛⲡⲓⲱⲧ

4 ⲉⲧϩ̣ⲟⲡ ϩⲁⲧⲏ ⲛⲁⲓⲱⲛ ⲧⲓⲛⲁⲩ ⲟⲛ ⲛⲡⲟⲟⲩ ⲉⲡⲁⲛⲅⲅⲉⲗⲟⲥ ⲛⲡϫⲟⲉⲓⲥ ⲉϥϣⲁϫⲉ ⲙⲉⲛϣⲟⲟⲥ ⲉϥϫⲱ ⲙ

5 ⲙⲟⲥ ϫⲉⲙⲡⲉⲣⲉⲣϩⲟⲧⲉ ⲉⲓⲥϩⲏⲏⲧⲉ ⲧⲓⲧⲁϣⲉⲟⲉⲓϣ ⲛⲏⲧⲛ ⲛⲟⲩⲛⲟϭ ⲛⲣⲁϣⲉ ⲡⲁⲓ ⲉⲧⲛⲁϣⲱⲡⲉ

6 ⲛⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϫⲉⲁⲩϫⲡⲟ ⲛⲏⲧⲛ ⲛⲡⲟⲟⲩ ⲛⲡⲥⲱⲧⲏⲣ ⲉⲧⲉⲡⲁⲓⲡⲉ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲡϫⲟⲉⲓⲥ ϩⲛⲧⲡⲟ

7 [ⲗⲓⲥ] ⲛⲇⲁⲩⲉⲓⲇ ⲁⲩⲱ ⲟⲩⲙⲁⲉ̣ⲓ̣ⲛ̣ ⲛⲏⲧⲉⲛ ⲉⲡⲁⲓ ⲧⲉⲧⲛⲁϩⲉ ⲉⲩϣⲏⲣⲉϣⲏⲙ ⲉϥϭⲟⲗⲉ ϩⲉⲛⲧⲟⲉⲓⲥ

8 (Traces only left of writing).

In the name of God before all — I see great rejoicing, O my beloved ones; I am of good cheer (l. ϯⲣ̄ⲟⲟⲩⲧ) and I am ..... in my humble judgement (? l. ⲗⲟⲅⲓⲥⲙⲟⲥ ⲉⲧϭⲟϫⲃ); I see the heavens rejoicing (l. ⲉⲩⲉⲩⲫⲣⲁⲛⲉ?), and the earth exults, for there is born to us this day into the world, of the holy Virgin Mary, God the Logos of the Father, who was hidden (1) before the ages; I see today also the angel of the Lord speaking with the shepherds (and) saying «Be not afraid, behold, I bring unto you tidings of great joy which shall be to all the world, for there is born to you this day the Saviour, which is the Christ the Lord, in the city of David; and a sign to you of this, ye shall find a babe wrapped in swaddling clothes (2)..... »

C. — OSTRACA.

367. Ostracon from room 1796.

ϯ ⲉⲧⲁⲗⲟ
ⲉⲡⲗⲓⲃⲉⲛⲟⲥ
ⲥⲟⲩ ⲁⲣⲧς ⲣⲛ
ⲏ̄ⲣ̄ⲡ̄ ⲥⲁⲓⲧς ⲣ
ⲫⲁⲱⲫⲓ . .
ⲉⲣⲃⲏⲍ ⲁ̱ ⲅ

---

(1) l. ϩⲏⲡ. I *Cor.* II, 7.

(2) *Luc*, II, 11-12.

ⲫⲁⲥⲓⲗⲗⲉ ⲁ̠ ⲗ
ⲏⲣⲡ ⲉⲝ— ⲥ
. . . .

† To load on the galley[1] : wheat, artabas 150; wine, saidia[2] 100. Paophi . . hemp[3] art. 3, beans[4] art. 30, wine sextarii (?)[5] 100 . . . . .

368. Ostracon, sebakh.

† ⲡⲁⲱⲛⲉ
ⲡϫⲟⲓ ⲙⲡⲁⲧⲉⲣⲙ[ⲟⲩ]
ⲧⲉ ϩⲛⲡⲣⲥⲱ ⲥⲓ/ ⲁ÷ ⲛ
ⲛⲓⲱⲧ ⲛⲧⲁⲛⲧⲁⲗⲟⲟⲩ ⲉⲡⲟ̣[ⲩⲱϩ]
ⲙⲡⲁⲧⲉⲣⲟⲩⲧⲉ ⲓⲱⲧ ⲁ÷̣ ⲣⲡⲅ̣
ϩⲓⲧⲛⲁⲗⲟⲩϫ ⲡⲕⲁⲧⲁⲥⲧⲁⲧⲏⲥ
⳨⳨⳨

† Payni, the vessel of Patermoute in Perso[6], wheat[7] art. 50. The barley which we delivered at the wharf (?)[8] of Pateroute (*sic*), barley art. 183 (?). Through Aloudj, the *katastates.*

Nos 368-374 form a group of receipts all in more or less similar form, signed by an official called a *katastates,* hitherto unknown. The title does not explain his functions, perhaps one who weighed all goods shipped and gave the receipt on behalf of the shipowner.

369. Ostracon, sebakh.

† ⲡⲁⲩⲛⲓ ⲓⲃ ⲓⲛⲇ/ ⲓ̈ⲅ
ⲑⲁⲗⲙⲏϩⲉ ⲙ̄ⲡⲟⲩⲱϩ ⲙ̄ⲡⲉⲙϩⲉ
ⲡⲟⲩⲱϩ ⲙ̄ⲡⲟⲩⲧⲱ
ⲉⲣ ⲁ ⲣϥ⸗
ϩⲓⲧⲛⲡⲁⲩⲗⲉ ⲡⲕⲁⲧⲁⲥⲧ^{ⲁ}/

† Payni 12, indiction 13, the vessel[9] of the wharf (?) of Pemhe[10]. The wharf (?) of Buto. Hemp art. 190. Through Paul, the *katastates.*

Nos 369-372 are in the same handwriting.

---

[1] Cf. CRUM, *Cat. Rylands Mss.*, p. 159, λιβ$^{\bar{\varepsilon}}$, name of a vessel for which Bell suggests the derivation λίβερνον (λίβυρνον). There was also a form λιβυρνίς, and it seems to have been a sailing vessel.

[2] For this wine measure see *A. Z.*, XLI, 91.

[3] No doubt the same as the bohairic ⲉⲣⲃⲓⲥⲓ given by Kircher.

[4] φάσηλοι.

[5] I suppose this must be for ξέστης, to which the Copt has prefixed ε to make the pronunciation easier.

[6] Query the same as ⲧⲡⲉⲣⲥⲓⲥ ⲛⲃⲁⲃⲩⲗⲱⲛ (REVILLOUT, *Actes et Contrats*, p. 101) the modern Ghizeh (AMÉLINEAU, *Géogr.*, p. 54).

[7] I am not at all sure that I have resolved this ligature correctly; it occurs several times in these ostraca. It looks like ⲥⲓ and an abbreviation stroke, and suggests at first sight ⲥⲓⲙ «hay» or ⲥⲓⲙⲥⲓⲙ «sesame». The former is out of the question as it is measured not by the artaba but by the bundle; and sesame is hardly likely to be shipped in such large quantities. I think it is σίτου here, as greek words are used in the «quantities» even in coptic documents elsewhere e. g. *C. P. R.*, II, *Kopt. Texte*, nos LXXVII, LXXIX.

[8] ⲟⲩⲱϩ. For the restoration cf. the following ostraca. It seems to be a new sense of the word and from the context must be a place where goods are delivered, either a wharf or a warehouse. It is described as the ⲟⲩⲱϩ of a place or of an individual.

[9] Cf. Boh. ϧⲉⲗⲙⲉϩⲓ in *Acts*, XXVII, 16 = σκάφη.

[10] Cf. no 324 n.

370. Ostracon, sebakh.

ⲭⲙⲅ
† ⲡⲟⲩⲱϩ ⲙ̄ⲡⲟⲩⲧⲱ
ⲧϣⲁⲧⲟⲟⲛⲧϥ ⲙ̄ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ
ⲥⲓ/ ⲁ÷ ⲩⲓⲅ ⲫⲁⲥ/ ⲧⲓⲍ ⲉ...
ⲉⲣ/ ⲁ— ⲏS
ϩⲓⲧⲛⲁⲙⲟⲩ̇ⲛ ⲡⲕⲁⲧ/

χμγ † The wharf(?) of Buto. The vessel(1) of Patermoute. Wheat(?) art. 413, beans 317 .... hemp art. 8 ½. Through Amoun, the *katastates.*

371. Ostracon, sebakh.

ⲭⲙⲅ
† ⲡⲟⲩⲱϩ ⲙ̄ⲡⲉⲙϩⲉ
ⲡϫⲟⲓ̈ ⲛⲉⲛⲱⲭ
ⲗⲁⲭ/ ⲁ÷ ⲣⲝⲉ
ϩⲓⲧ̄ⲛⲃⲓⲕⲧⲱⲣ
ⲡⲕⲁⲧⲁⲥ$\overset{ⲗ}{ⲧ}$/

χμγ † The wharf(?) of Pemhe. The vessel of Enoch. Vegetables, art. 165. Through Victor, the *katastates.*

372. Ostracon, sebakh.

ⲭⲙⲅ
† ⲥ̄ⲩ̄ⲛ̄ⲑ̄ⲱ̄ ⲕⲁⲣⲡ/ ⲓ̄ⲅ ⲓⲛⲇ/
ⲡⲟⲩⲱϩ ⲙ̄ⲡⲉϭⲱϣ
ⲡϫⲟⲓ̈ ⲙ̄ⲫⲟⲓⲃⲁⲙⲙⲱⲛ
ⲁ̄ ⲅ ⲥⲓ/ ⲁ— ⲝ $\overset{ⲟ}{ⲙ}$
ⲙⲏ/ ⲡⲁⲭⲱⲛ ⲓ̄ⲉ
ⲓⲛⲇ/ ⲓ̄ⲅ

χμγ † With God. The crop(2) (of) the 13th indiction. The wharf(?) of Pegosh. The vessel of Phoebammon ..... wheat(?) art. 60 ...(3) in the month of Pachons (day) 15, indiction 13.

373. Ostracon, from room 1775.

† ⲑⲁⲗⲙⲉϩⲉ ⲙⲡⲟⲩⲣⲧⲓⲕ ϩⲁ
ϣⲉⲧⲛⲟ̣ⲩ̣ⲃⲓ ⲁ̄— ⲫⲟⲣ/ ⲕⲁⲙ ⲇ
ϩ̣ⲓ$\overset{ⲉ}{ⲙ}$ $\overset{ⲉ}{ⲙ}$ ⲗ ⲁⲣ/ ⲓⲋ ϩⲓⲧⲛⲁ̣ⲗ̣ⲟⲩϫ̣

The vessel of Pourtik(4) under Shetnoufi(5) .... 4 camel loads ...... vegetables(?) 16 artabas, through Aloudj.

---

(1) A new word, strange of form, but the reading is quite certain. It must be a name for a boat of some kind.

(2) *καρπός.*

(3) Probably the name of some standard measure by which the amount was to be determined.

(4) A proper name(?).

(5) Mod. Shatnouf, a place formerly situated at the head of the Delta at the point where the Nile divides into two branches (Amélineau, *Géogr.*, p. 424).

374. Ostracon.

† ⲉⲡⲡⲓ ⲍ ⲓ[ⲛⲇ/
ⲡⲟⲩⲱϩ ⲛⲧⲉ[
ⲡϫⲟⲓ̈ ⲥ̣ⲉ̣ⲙ̣[
ϩⲓⲧⲛ̄ⲓⲥⲁⲕ [ⲡⲕⲁⲧⲁⲥ
ⲧⲁⲧⲏⲥ ⲥⲓ/ [

Epipi (l. ⲉⲡⲓⲡ) 7, i[ndiction . . . .], the wharf(?) of Te[. . . .], the vessel of Sem . . ., [received] by Isaac, the *katastates*, wheat . . . .

375. Ostracon, from room 1853.

ⲁ ⲫⲟⲣ/ ⲅⲁⲙ/ ⲅ $\overset{ⲉ}{ⲙ}$ ⲕⲇ
ⲃ ⲫⲟⲣ/ ⲅⲁⲙ/ ⲅ $\overset{ⲉ}{ⲙ}$ ⲕⲇ
ⲅ ⲫⲟⲣ/ ⲅⲁⲙ/ ⲅ $\overset{ⲉ}{ⲙ}$ ⲕⲇ
ⲇ ⲫⲟⲣ/ ⲅⲁⲙ/ ⲃ $\overset{ⲉ}{ⲙ}$ ⲓⲇ
ⲉ ⲫⲟⲣ/ ⲅⲁⲙ/ ⲅ $\overset{ⲉ}{ⲙ}$ ⲕⲇ
ⲋ ⲫⲟⲣ/ ⲅⲁⲙ/ ⲃ $\overset{ⲉ}{ⲙ}$ ⲓ̈
ⲟ̣ⲧⲟ ⲡⲁⲛ $\overset{ⲉ}{ⲙ}$ ⲣⲕ

The nature of this document depends on the meaning of ⲫⲟⲣ/. The natural expansion is ⲫⲟⲣⲟⲥ, but the camel-tax seems never to be known as *φόρος καμήλων*, though we have a *φόρος προβάτων, βοῶν, ἵππων*; it is always a *τέλεσμα καμήλων*. Hence it is probable that ⲫⲟⲣ/ = *φορτίον*. What $\overset{ⲉ}{ⲙ}$ stands for here, I do not know, their numbers bear a rough proportion to the number of camels.

(Day) 1. The load of 3 camels, 24 *me* . . . etc.

Total (l. τὸ πᾶν) 120 *me* . . .

376. Ostraca nos 376-387 are receipts, usually signed by an official, though his office is not stated, for a tax in connection with loaded camels.

† ⲁ ⲫⲟⲣ/ ⲕⲁⲙ/ ⲃ
ⲟⲓ/ ⲗⲁ/ ⲓⲋ

† 1(1) loads (*φορτία*) (of) 2 camels; 19 *oipe* of vegetables (*λάχανα*).

377. Ostracon.

† . . ⲑⲓⲅⲕ/
ⲃ ⲫⲟⲣ/ ⲕⲁⲙ/ ⲁ
. . . ⲓ̈ⲋ ⲁⲓ/ ⲟⲗ ⲕ

L. 1 probably contained the name of the taxing official; perhaps the last two letters stand for ⲡⲕ(ⲁⲧⲁⲥⲧⲁⲧⲏⲥ). ⲁⲓ/ prob. = ⲟⲓⲡⲉ, *ολ* = *ὀλύρας*(?).

378. Ostracon.

† ⲋ ⲫⲟⲣ/ ⲕⲁⲙ/
ⲟⲓ/ ⲗⲁ ⲓⲋ
ⲇ/ ⲁⲛⲟⲩⲫ

ⲇ/ = *διά*.

---

(1) What this numeral stands for is not clear. It is not the day of the month as the numbers run up to 38.

379. Ostracon.

⳨ ⲓ̈ ⲫⲟⲣ ⲕⲁⲙⲁ̣ⲗ/ ⲅ
ⲁⲣ/ ⲗⲁⲭ ⲕⲇ
ϩⲓⲧⲛⲃⲓⲕⲧⲱⲣ

380. Ostracon.

† ⲓⲅ ⲫⲟⲣ/ . . . . .
ⲟⲓ/ ⲗⲁ/ ⲓ . . .
. . .

381. Ostracon.

† ⲓⲋ ⲫⲟⲣ/
ⲟⲓ/ ⲗⲁ/ ⲓⲋ
ⲇ̣/ . . . .
. . .

382. Ostracon.

† ⲓⲑ ⲫⲟⲣ/ ⲕ̣. .
ⲟⲓⲡⲓ ⲟ̅ⲗ̅ⲩ̣/ ⲓⲋ
ⲇ̣/ ⲓ̈ⲥⲁⲁⲕ

383. Ostracon.

† ⲕⲇ ⲫⲟⲣ/ ⲕ. .
ⲟⲓ/ ⲗⲁ/ ⲓⲋ

384. Ostracon.

†]ⲗ̣ⲃ ⲫⲟⲣ. . . . .
ⲟⲓⲡⲓ ⲟ̅ⲗ̅. . .
ⲇ̣/ ⲁⲛⲟⲩⲫ

385. Ostracon.

† ⲗⲅ ⲫⲟⲣ/ ⲕⲁⲙ/ ⲃ
ⲟⲓⲡⲓ ⲟ̅ⲗ̅ⲩ̣ ⲓⲋ
ⲓⲛ. . . .

386. Ostracon.

† ⲗⲏ ⲫⲟⲣ/ ⲕⲁⲙ/ ⲃ
ⲟ]ⲓⲡⲓ ⲟ̅ⲗ̅ⲁ̣/ ⲓⲋ
ⲓ]ⲁⲕⲱⲃ/

387. Ostracon.

. . . .ⲕⲁⲙ/ ⲃ
. . .ⲗⲁ/ ⲓⲋ
. . . ⲓⲥⲁⲁⲕ

388. Ostracon.

ⲏ̣ⲫ/ ⲕⲑ
..ⲉⲩⲗⲟⲥⲓⲁ
.ⲉ ⲗⲁⲭ ⲗⲃ
..ⲉⲗⲁⲕⲟⲧⲉ ⲝⲑ

Epiphi (?) 29 ... [in] safety (1) ... 32 *oipe* (?) of vegetables .... to Rakote (?) (2), 69.

389. Ostracon.

ⲡⲥ.ⲙⲟⲩ̣..ⲣⲏⲡ
ⲛ̄ⲡⲟⲩⲱϩ ⲧ̣ⲱⲛⲁ
ⲧⲟⲓ̈ ⲙⲏⲛⲁ ⲧⲃ..ⲉ ⲉⲥⲟⲟⲩ
ϣⲟϣ ⲕⲏ

The .... of the wharf(?) of Tona.
The share of Mena .... sheep.
Buffalo 28.

390. Ostracon, sebakh.

ⲓⲱ ⲛⲕⲟⲩ..
ⲅⲉⲗⲉⲟⲩⲍ/ ⲉ̣
ⲫⲁⲙⲉⲛⲱⲑ ⲏ ⲓⲛⲇ
ⲓⲕⲧⲓⲟⲛ... ...

The ass of Kou .... Geleouz .... 5, Phamenoth 8, indiction ...

At the end seem to be remains of a signature. This is probably a tax-receipt.

391. ⳨ ⲙⲏⲛⲁⲥ
ⲅⲉⲱⲣⲅⲓⲥ ⲕⲉⲗⲟⲗ
ⲕⲁⲙ/ ⲁ

392. ⳨ ⲙⲏⲛⲁⲥ
ⲁⲛⲟⲩⲡ ⲡⲏϫⲓⲣ
ⲕⲁⲙ/ ⲁ

393. ⳨ ⲙⲏⲛⲁⲥ
ⲁⲛⲇ̣ⲣⲉⲁⲥ ⲓ̈ⲁⲕⲟ̣ⲃ̣/
ⲕⲁⲙ/ ⲁ

Receipts for camel-tax (?)

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(1) The ⲥ is certain, not ⲅ. For εὐλυσία, cf. CRUM, *Ryl. Cat.*, p. 165 n.

(2) Fayumic (?).

394. Ostracon, greek.

⳨ απεστηλα δ(ιὰ) ηπολητε.
σινιγ̣ν̣/ β βουκ/ γ
τ̣φεννια ζ
οπορ/ ιε
ροια/ ϛ τε.τον/ α
...ε ζ

I have sent by Hippolyte 2 .... 3 biscuits (1), 7 ...., 15 plums (2), 6 pomegranates, 1 ....., 7 ....

395. Ostracon (greek) from room 1827.

τφε..α γ
πεν : . β
⳨ βουκ/ -β σινιγ̣ν̣/ β
κρεσοφ/ ϛ

396. Ostracon.

.....ⲉϩⲟⲩⲛ ⲉⲧⲣⲓ ⲉⲧⲟ̣ⲩ...
...ⲡ̣ⲁⲣⲛⲉϩ ϩⲁⲡϣⲟⲣⲡ̣...
ⲛⲟϭ ⲛⲗⲁϩⲏ ..
ⲕⲟⲩϊ ⲛⲗⲁϩⲏ ..
ⲙⲉⲥⲟⲣ/ ⲕⲍ ϊⲛ..
⳨ ⲛⲉⲛⲧⲁϊⲉⲛⲧⲟⲩ...
ⲙⲏⲛⲁ ⲡⲓ....
ⲁ̄ⲓ/ ⲱ̄..

Into the holy (? ⲉⲧⲟⲩⲁⲁⲃ) cell ..... oil-press for the first (?) ....
large vessels ..
small vessels ..
Mesore 27 in[diction ..]
⳨ Those which I have brought .... [I] Mena .....

397. Ostracon.

ⲁⲡⲇⲉⲗⲁ ⲡϣⲛϭⲟⲩⲙⲁ
ⲉⲣⲁⲧϥ ⲁϩⲙⲧ ⲡϣ
ϭⲁⲃⲏⲣⲁ

Abdella, son of Gouma, at the feet of Achmet son of Gabira.

---

(1) βούκια Cf. P. Ox., 155, 397.

(2) Kir. ϩⲩⲡⲟⲣⲓ prunus.

398. Ostracon. — Badly written, large coarse hand.

...ⲁϩⲓ̈ ⲉⲙⲡ̣ⲉⲃ
....ⲛ ⲉⲣⲟⲕ ⲉ̣ⲛⲉ
...ⲉ ⲉⲓ̈ⲱϩⲁⲛⲏⲥ ⲡⲣⲙⲕⲉ̣ⲛ
...ⲏ ϩⲁⲙⲏⲛ
...ⲛ̣ⲟⲑⲉ ⲙⲉⲛⲁⲛⲟⲩⲡ
...ⲙⲉⲛⲁⲡⲗⲱ
...ϫⲟⲉⲓⲥ .ⲙⲟⲥ ⲧⲏⲣⲉⲃ ⲛⲉⲛ̇ⲛⲟⲃⲉ
ⲟⲩϫ̣ⲏ ⲉⲛⲛⲟϭ̣ ⲉⲛⲭⲏⲛⲓⲛⲟⲥ
ⲕⲁⲗⲱⲥ ⲕⲁⲗⲱⲥ

.... John, the man of Kene(?), in peace(?) Amen. ..... Tim]othy and Anoup .... and Aplo .... Lord, the whole .... of our sins (and the) salvation from great dangers (l. ⲕⲓⲛⲇⲩⲛⲟⲥ?) .... Very good.

Probably a fragment of a charm.

399. Ostracon.

ϯϩⲙⲣⲁⲛ ⲫϯ
ⲛϣⲟⲣ ⲛϩⲱϥ
ⲛⲓⲛ ⲁⲛⲟⲕ
[ⲡ]ⲧⲁⲗⲉⲡ..
..ⲡⲁⲣ...
.....

In the name of God first (l. ϣⲟⲣⲡ) of all (l. ⲛⲓⲙ) things. I the wretched ....(1).

400. Ostracon. — On large ribbed pot; inscription complete.

ⲁⲓⲕ
ⲡⲓⲉⲧⲓⲥ
ⲕⲧⲟⲩⲥⲉⲙⲙⲓⲛⲕⲉ
ⲡⲓⲧⲙⲁⲩⲣⲁϩⲉⲙ
ⲧⲉⲙⲁⲙⲓⲛⲓ̣ⲁ̣ⲕ̣
ⲉⲗⲡⲓⲧⲟⲛⲓ̈ⲁⲕⲱ̣ϥ
ⲭⲁⲣⲓⲛⲛⲱⲥⲏⲫ
ⲡⲣⲱⲛⲟⲏⲧⲟⲥⲙⲙⲱⲏⲥⲏⲥ
ⲗ ⲱ ⲭ
ⲱ ⲭ ⲗ
ⲭ ⲗ ⲱ

Except for the names and title (*προνοητής*) in ll. 7-8, I can make nothing of this inscription.

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(1) This is printed for the sake of the bohairic form ⲫϯ̄.

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NAMES OF PLACES.

(Including those in vol. III).

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ERRATA AND ADDITIONS TO VOL. III.

P. 27, l. 5 of inscription, for ⲁⲡⲁ *read* ⲁⲡⲁ, the ⲱ of the line above belonging to it. L. 11 *read* ⲛⲉ(*sic*) etc. Translation : «... our mother Mary, Ama Sibylla; brother Aplo» etc. Note l. 2. *read* «a monk Aplo. The inscription was «inscribed round a metal cross attached to the stone, and later another invocation» etc.

P. 32, note 7, substitute for the note as printed : «Error for ⲉⲅⲣⲁⲫⲓ, it was written».

P. 37, for «39 .... a bloe», *read* «29 .... a block».

P. 44, inscr. n° 50, l. 6, ⲉⲛⲧⲁⲗⲟⲩ should probably be ⲉⲛⲧⲁⲁⲟⲩ (ⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ).

P. 54, n° 91, an examination of the original enables me to make the following corrections : l. 4 *read* ⲁⲩϣⲉϥϫⲱϥ : ⲥⲟⲩⲓⲙⲡⲁⲱⲛⲉ ⲁⲩ, l. 6, for ⲛⲧⲱⲃⲉ *read* ⲛ̄ⲧⲱⲃⲉ, l. 8, *read* ⲛⲁⲡⲁ̣ ⲉ̣ⲛ̣ⲱⲭ etc. ⲁⲩⲁⲛⲁ probably stood for ⲁⲩⲁⲛⲁⲗⲁⲙⲃⲁⲛⲉ ⲙⲙⲟϥ cf. Sirach, XLIX, 16 (Lagarde). To note 8 *add* cf. Brightman, *Liturgies*, p. 129, *ἡμῶν δὲ τὰ τέλη τῆς ζωῆς ... εὐάρεστα καὶ ἀναμάρτητα δώρησαι.*

P. 55, n° 92, *add* Below is written in small letters : † ⲁⲣⲓⲡⲙⲉⲉ̣ⲩⲉ ⲛⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲉ ⲡϣⲛ̄ⲁⲡⲁ ⲛⲓⲗⲗⲉ ⲛ̄ⲧⲁϥⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟϥ...
n° 93. Before pl. LV, *read* vol. II.

P. 59, n° 111, l. 2, *read* ⲉⲗⲡⲓ̣ⲛ̣ⲁⲥ ⲡⲉⲛⲕ$\overset{ⲉ}{ⲗ}$ etc., l. 4, ⲇⲓⲟⲥ̣ⲧⲣⲟⲫⲉ ⲛ̄ⲥⲟⲩⲥⲛⲁⲩ, l. 6, ...ⲛϩ l. 7, ⲡⲉⲃⲟⲧ ⲉⲙϣⲓⲣ ⲓ̈ⲛ.

P. 64, n° 129, *read* «I, Shenoute (son of) Sampa».

P. 69, n° 146, for «the deacon» *read* «who belongs to the service».

P. 70, note 3, add «ⲁⲡⲁⲕⲉ is an abbreviation of the name ⲁⲡⲁⲕⲩⲣⲉ, cf. Crum, *Copt. mss. Brit. Mus.*, p. 179 note».

P. 74, n° 167, the following is a corrected version of this text :

ϩⲉⲙⲡⲣⲁⲛ ⲉⲡⲡⲓⲱⲧ ⲙⲉⲛⲡ
ⲡϣⲏⲣⲉ ⲙⲉⲛⲡⲛⲉⲙⲁ ⲉⲧⲧⲟⲩⲁⲁⲃ
ⲡⲉⲛⲧⲁⲃⲃⲉⲛⲉⲣⲕⲓ ϩⲓⲧⲁⲡⲣⲟ ⲛⲉϥ
ⲡⲣⲱⲫⲏⲧⲏⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲓ︦ⲥ︦ ⲭ︦ⲥ︦ ⲡⲉⲙ
ⲡϫⲟⲉⲓⲥ ⲁⲣⲓⲡⲙⲉⲉⲩ ⲡⲓⲥⲁⲛ ⲉϥϣⲱⲛⲉ
ⲕⲁⲑⲱⲗⲓⲕⲏ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲉⲛⲇⲁⲕ†ⲡⲉⲕ▨
ϩⲁⲣⲁⲥ ⲁⲩⲱ ⲁⲛ$\overset{(sic)}{ϣ}$ⲏⲗ ⲉⲣⲁⲓ ⲉⲣⲁⲕ ⲡⲉⲛⲡⲛⲟⲩⲧ̣[ⲉ]

DESCRIPTION OF PLATES.

Plate I. — Shows the greater part of the area excavated, but two detached groups of buildings, the inclusion of which would have too much reduced the scale, are given in plate III. The more important buildings are in the central line running north and south, the court divided into shallow octagonal pits, the refectory, the pulpit yard, the main church and the fourth or southern church (1952); the smaller brick buildings flank these to east and west, and beyond them on the west side the church in which, as we suppose, the abbots were buried, stands apart. In the brick buildings it is difficult to see traces of any large design; in some parts, indeed, rooms seem to have been added, one by one, as they were required, but in the north-west quarter there is a group of monks' cells which, built at one time and on a straight forward plan, form a pleasant contrast to the general confusion (pl. II). From this group a passage runs south and divides the cells in the western half into two similar blocks enclosed by a stout boundary wall. Here we have apparently reached the end of the main building. Outlying structures there were indeed, further south in the cemetery, perhaps tomb-houses or dwellings of the villagers, but no continuous block connected with the monastery proper. At the extreme south of the plan another stout wall will be noticed, pierced by two important gates, and it also must have formed part of the monastery enclosure. But in most directions the edge of the site has not been reached : to the north the walls get lower and lower till they disappear, and to the east there has been much digging by the sebakhin; the part excavated and planned by us cannot be more than a half of the monastery in its original and greatest extent. As in the last report, we give at this place a table of references showing for each chamber numbered on the plan what general views or illustrations of objects found in them are given in the plates :

Rooms.		Plates.
705.	Tank	XXXIII, 4, 5.
706.	Cornice	XLIV, 5.
787.	Frieze	XLIV, 2.
789.	—	XLIII, 3.
1719.	Niche	XXI, 1, XXIII.
1723.	Niche	XXI, 2, XXV.
1724.	Cornice	XX, XLIV.
1725.	Niche	XX, XXII, XXIII.
1727.	Niche	XXIV.
1731.	—	XX.
1758.	Stone in pavement	XLIV, 4.
1760.	—	VI, 3.
1764.	—	VII.
1768.	Cross	XLI, 3.
1772 N.	—	VIII to XII.
	Capital	XXXV, 4.
	Capital	XXVI, 1.
	Cornice	XXXVI, 5.
	Cornice	XLII, 9.
1772 S.	—	XIII to XVI.
	Gatepost	XXXVII, 4.
1776.	Capital	XXV, 3.
1777.	Capitals	XXXII, 1 and XXXIV, 4, 5.
	Gateposts	XXXVII, 2, 3.
1782.	Cross	XLI, 3.
	Lintel	XLV, 3.
1783.	Tank	XXIX, XXX.
1790.	—	XXXVI, 3, 4.
	—	XXXVIII, 5.
	Views of wall	XXXIX, 1, 2, 3.
	—	XL, XLI, 2.
	—	XLII, 1, 2, 3.
	Stones from wall	XLV, 5.
1792.	Capital	XXXVI, 2.
1792 D.	—	XXXV, 2.
1793.	View	XXVII, 1.
	Column	XXXVII, 1.

Rooms.		Plates.
1793 B.	Lintel	XLV, 2.
1794.	Drain	XXXI, 2.
1795.	Niche	XXV.
1801.	Capital	XXXIV, 3.
1807.	Paintings	XXVI.
	Bronze ewer	LVIII.
1820.	Cornice	XLII, 9.
1823.	—	XXXIV, 1, 2.
	Tympanum	XLI, 1.
1832.	Cross	XLI, 3.
1842.	Lintel	XLV, 1.
1859.	Capital	XXXV, 5.
1860.	Door jamb	XXXVIII, 4.
	Door	XXXIX, 4.
	(Low left side), fragment of window	XLIV, 7.
1883.	Spiral column	XLIV, 1.
1888.	Cross on wall	XXVI, 5.
1908.	Capital	XXXII, 6.
1935.	Stand for jars	XLIII.
1936.		
1940.	List of Patriarchs	XLV, 6.

Rooms.		Plates.
1941.	—	XXVII, 2.
1950.	View	XXVII, 3, 4.
	Mortar and capital	XXXII, 3, 4.
1951.	Capitals	XXXIII; 1, 2, 3.
1952.	Capitals	XXXV, 6.
	Gatepost	XXXVII, 5.
1963.	Gatepost	XXXVIII, 2.
1976.	Cornice	XLII, 4.
1979.	Column	XXXVIII, 3.
1980.	Drain	XXXI, 1.
2054.	Capital	XXXII, 5.
2068 E.	Painting	XXVI.
	Court of Octagons	V, VI.
	Refectory	VII to XII.
	Chapel	1777.
	Courtyard	XIII to XVI.
	Main church. Wood screen	LVI, 1.
	Tank, S. W. church	XXX, 2, 3.
	Tomb church. View	XVII.
	Tomb church. Wood	LVI 2.

Plate II. — The north-west part of the plan on a larger scale. This was the clearest and most intelligible section. There are three rows of monks' apartments, for single cells they are not : each man appears to have possessed a suite of two or three rooms-viz., the main cell containing the oratory, a storeroom opening out of it, and a small open court from which a stair led to the roof or to an upper chamber. All these suites were approached by narrow east and west passages ; the main door was always on the south. The long rooms at the south-east of the plan are probably magazines.

Plate III. — 1. Shows a detached group of buildings to the north-east, near and to the north of the highest point in the site : this is a hillock of porous limestone in which the chamber 2070 had been excavated in ancient times, then re-used by the Copts. The space between this group and the main buildings had been undoubtedly built over, but in recent years it had been much damaged by sebakhin, and was afterwards covered by our rubbish heaps.

2. Another group of buildings, forming the oil-press. In one room two of the nether stones of presses remain in place : a third, an inscribed architrave from the Sahura temple at Abusir, had been broken while being adapted to its new use, and afterwards built into a wall. To the north is a larger chamber, in which were two mills, turned by oxen.

Plate IV. — Gives the plan of the open court divided into shallow octagonal tanks, which may, we suggest, have been used for the measurement of grain received as rent. To the north

was a covered verandah, from which opened two large magazines with barrel-roofs of brick : the two doors were close together and flanked by two seats, doubtless for the steward and his assistant. Underneath the existing floor there were traces of earlier basins of circular shape, used, presumably, for the same purpose.

Plate V. — Gives a view of this same court of octagons taken from beyond the north wall of the refectory (?). On the south side of this wall is the picture of the sacrifice of Isaac; traces of another scene and the sloping sills of two windows are also visible. In the north-west and south-west corners are two stone stairs leading to an upper storey. Below the north wall is a long bench of brickwork covered with plaster; above it are traces of paintings. The two magazines to the north had not yet been dug out, but the spring of the arch over one of them and the two doorways are visible; to left and right are the two seats, one of brick, the other of stone, for the stewards. On the right is a limestone trough, formed from an architrave of Thothmes IV.

Plate VI. — Gives details from the court of octagons.

1. Two of the shallow circular trays of plaster found at the north end of the court below the level of the octagonal basins.

2. One of the better preserved octagonal tanks; the floor is of plaster supported on a foundation of red bricks.

3. The stair in the south-west. Below it was a small chamber lighted by a window of stone, found still in place, and by a round window of glass close to it. This is not visible in the photograph; the pane of glass had fallen, but fragments of it were found below and these exactly fitted the mould left on the mud frame.

4. The stone chair from the north wall.

Plate VII. — Painting from the north wall of one of the two magazines north of the court of the octagonal tanks. It represents a row of saints of whom four are seated on a bench with their feet on red footstools, while one stands. Four more fathers stand on each side of the central group. Of these the one on the extreme left is Panisneu, of the next the name is incomplete. The background here is yellow. Panisneu's inner garment is white with yellow lines to indicate folds, and the outline, which was drawn in last (?), is in black; his cloak is white with slatey lines. On the second figure the colours of the two garments are reversed. Next comes the upright of the bench : the figure to the right of it is beardless, and is perhaps a woman. Her skirt is yellow with shade lines of dark red, her cloak slatey-blue with black lines, and the slippers black with a white rosette.

The second figure has a white chiton with pink lines, a pink cloak with lines of brick red, and white and black shoes. The third wears a white inner garment with yellow folds and a white cloak with folds in grey. The fourth has white and grey for the inner, white and yellow for the outer robe with crosses and seam in black; above is a patch of red covered with rosettes of white points and black outlines; this must be the decoration of the back of the bench. The last seated figure wears a white and yellow chiton with black seam and cross; part of the mantle over the arm is yellow with red folds; lower down is a garment of white with grey folds and a fringe of black.

To the right of the bench are two standing figures with a greenish background, meant for leaves. The left figure has a white and yellow chiton and a white and slatey-grey mantle; that on the right has these colours reversed. This painting has been left in situ.

2. One of the medallions from the east wall of the same room. It represents, probably, «David the King».

3. A graffito (inscr. nº 331) from the east wall, written three times in different scripts.

Plate VIII. — Plan of the building which we have tentatively named the refectory. To the south of it is the open yard containing the pulpit, to the east a small chapel separated from the larger room by a wooden screen. The west wall had been entirely destroyed, so on this side the outline of the pavement has been indicated. The numbers and letters on the floor indicate certain slabs which bear inscriptions; on many of them, below and to the west of the inscription, is the imprint of a pair of feet; these are always so placed that the brother standing in the footprints could read the inscription, and would face east, that is, towards the chapel screen.

Plate IX. — Two views of the same refectory (?) and its chapel, taken from west and east.

1. On the right in the foreground is the broken edge of the pavement; the slabs are seen laid directly on the sand : through the south door we look into the yard of the pulpit. Behind is the chapel, and between it and the refectory are some remains of the wooden screen.

2. The chapel is now in the foreground. The walls have gone, but their footings remain; the four marble bases are in position, and two of the vine-leaf capitals are left near where they were found. In the background are the rows of cells shown in plate II.

Plate X. — A view of the north wall of the refectory, showing the hollow buttress of brick built, as it would seem, to conceal and preserve the picture of the sacrifice of Isaac. The ornament running in a band below the windows to the right is that most frequently seen and most typical of the brick-built part of the monastery.

Plate XI. — Inscriptions from the floor of the refectory (?).

1. Group of inscribed slabs (A, B, C, D on the plan : inscriptions nºˢ 188, 189, 199) from near the entrance to the chapel. The centre one records that it was in this place that Jeremias made his intercession for the whole world.

2. A roofing slab from some Egyptian building re-used as a low bench and bearing the inscription nº 192. In the plan it is marked as 15.

3. Inscription n° 197, marked on the plan as 9. Above it the print of a foot.

4. Two paving slabs bearing inscriptions n^os^ 193 and 200, marked as 6 and 7 on the plan on plate VIII. On one is a well-marked print of feet.

Plate XII. — The painting from the north wall of the «refectory», representing the sacrifice of Isaac; it is shown again in Pls. V and X. The coloured reproduction is from a sketch by Mrs. A. A. Quibell.

Plate XIII. — Plan of the pulpit yard. To the north are the refectory and its chapel, to the south a wall supported by a stout buttress of brick with stone foundations; of this a section is shown. South of this was the bakery connected with the main church. The court was paved with slabs of stone, much worn by the weather; some of them were decorated blocks re-used, and some bore inscriptions in Coptic.

Plate XIV. — View of the pulpit of limestone, as found, except that the pillar on the left had been broken by a workman before the photograph was taken. Total height, 2 m. 20 cent. Inscriptions n^os^ 218, 339.

Plate XV. — Remains of a kiosque to shelter a marble basin for ablutions(?). The columns are of granite, the capitals of limestone. The top of the central support is hollowed out to fit a marble basin like that found in the previous year (t. III, pl. XLII, 1). A low balustrade seems to have run round three sides of the kiosque.

Plate XVI. — 1. Another view of the yard containing the pulpit, taken from the north-east. Part of the refectory chapel is visible on the right.

2. Two limestone pillars, 1 m. 55 cent. high, flanking a red brick wall which projects into yard on the west side. On the other face, the one seen from the magazine west of the yard, this wall is curved like an apse, and is plastered and painted with an inferior «wall-paper» design; on the face shown in the photograph, the bricks are false-pointed. It is not easy to see what may have stood here. Perhaps a picture, but there would be little room between the top of the false pointing and the roof supported by the two pillars. A limestone base for a stone basin is to be noticed on the left. The pillars bear the incised inscriptions of n^os^ 343, 344.

3. Decorated block re-used as paving stone; the deeper hollows of the carving had been filled in with plaster; to the left is the inscribed slab F. (n° 211).

4. Another decorated paving slab.

Plate XVII. — Plan and section of the half underground tomb-church on the west of the site. The tombs of the abbots constructed on the pavement are marked with a T.

There is an error in the plan; the blocks of red brick marked as buttresses are, doubtless, only pieces of the core of the wall which was stone-faced but made of brick inside.

Plate XVIII. — Two views of the same church. In the upper one, the foundations of Coptic buildings are seen to the north, at about the level of the tops of the columns. The wall below covered with a mat is part of an Old Empire chapel. The best preserved of the tombs, an oblong box of brickwork, marble faced, is further to the right, behind the tallest column. In the foreground is the edge of the pavement, showing the position of the walls which have disappeared.

The lower view is taken from the west. The high level Coptic work is now on the left. Inside the best preserved tomb, two of the boards to which the bodies were tied are still in position, supported on blocks of stone spaced at short intervals. Between the two piers which supported the arch of triumph, is a brick wall covered with plaster, on which the print of large slabs of marble is distinguishable. The foreground is the pavement of a New Kingdom (?) tomb chapel.

Plate XIX. — The southernmost church seen from the south. Most of the pavement is left, but the walls have entirely disappeared. On the left may be seen part of the foundations of the south wall, and, further to the right, the vertical face of rubbish shows from where other blocks had recently been removed. These were the foundations from which so many (about 200) inscribed blocks from New Empire tombs were obtained.

The pillars in the background to the left are those south of the main church.

Plate XX. — 1. A row of cells seen from the west; they are planned in plate II. In the background is the refectory.

2. The same area viewed from the south; the spreading external mouths of air-shafts are to be noted, also the raking arch with its deeply-grooved bricks.

Plate XXI. — 1. Shows one of the best preserved east walls of a monk's cell, the oratory with its painting, the various cupboards or aumries, the stone doorjamb on the right. The water jars on the top of the wall are those found by us in the cell.

2. The two air-shafts in the north wall of a cell. The one on the left still retained its wooden frame with the pivot-holes in which a two-leaved wooden door had turned.

Plate XXII. — The picture from the niche in cell 1725 (pl. II), painted on plaster. The heads above represent the virtues; in the apse are the busts of Jeremias and Enoch; below them, on each side of the Virgin, two archangels.

Plate XXIII. — 1. The upper part of the painting of the last plate.

2. The design in the niche of cell 1719.

Plate XXIV. — Painting from the oratory of a cell (1727, pl. II). The Madonna carries a stiff swaddled-looking child, whose figure is moulded in relief : this is hardly visible in the photograph. On the right is the Archangel Michael, and beyond him, Enoch (?), who carries a

parchment on which are some lines of illegible scrawl, and underneath them ⲡϫⲱⲙⲉⲙⲡⲟ̣ⲛⲁ̣ϩ̣.

On the left side of his head is a graffito (?)
ⲡϩⲛⲓ
ⲉⲛ
ⲥⲁ̣ⲙ̣ⲗⲗ
ⲛⲉ
and on the right parts of three others, one above ⲗⲡ▨ one halfway down ⲫⲓⲃ▨ and the third below
ⲙⲏⲣ▨
ⲩⲗⲉ▨
ⲉϥⲥⲟⲛ▨
ⲗⲡⲟⲗ▨
ⲟⲩⲓ
On the opposite side of the Virgin are Gabriel and Apa Jeremias. Above is the figure of Our Lord with two angels' heads in medallions on each side. The one on the left has red hair and carries some plaited object (a torch?) over his shoulder.

The whole niche is framed by two pilasters painted in rude imitation of marble.

Plate XXV. — 1. Painted niche from cell n° 1723. Above is the Christ, to right and left of him the sun, moon and stars; below are the Virgin and the two archangels. The Virgin carries, in place of the Child, a medallion on which is depicted the bust of a beardless man crowned by a halo.

The background of this scene is dark green, which is exceptional. The robes of the Virgin are a dull purple red, the angels' wings dark brick-red.

2. Niche from cell n° 1795. On each side of the Christ is an adoring angel leaning forward with hands outstretched and low. There is no text, and the painting is much blackened by smoke.

Plate XXVI. — 1, 2, 3. Painting of singularly debased style found in a domed cell below that marked 1808 in plate I : the entrance is from cell 1807, to which the domed room served as magazine.

4. Part of a medallion from room 2068 E (pl. III).

5. A wreathed cross roughly drawn in red paint on the wall of room 1888 (pl. I). It represents a cross of metal like that of S. Agnello at Ravenna.

Plate XXVII. — 1. View on the path leading to the main church from the south-east. In the foreground are the foundations of a sort of kiosque; on the left is a row of chambers, the doors of which were flanked by pilasters of brick, plastered and painted red; the capitals and bases were of stone. It seems that the bases were suspended some distance above the ground-level. Further back is a water-tank of red brick, and in front of this are two drains; one of them served to empty this tank.

2. Part of the same kiosque from the east. Below it are blocks, probably from a temple of Nectanebo, or from the tomb of Nesi-tahuti.

3. A chamber (1950 in pl. I) with two walls plastered with mud and adorned with columns of hand-prints alternately red and white.

4. The same decoration on a larger scale.

Plate XXVIII. — View of the oil-press seen from the west side. Plan on pl. III.

Plate XXIX. — Plan and section of the best preserved of the water tanks, showing its division into two unequal parts, the troughs and channels through which it was filled, the low cross wall in the larger division, the sloping holes through which the bronze tubes were thrust, and the steps leading down into the northern half (baptistery?). Its position is S. E. of the main church (Pl. I, 1783).

Plate XXX. — 1. View of the same water tank taken from the west. Note the row of holes for the bronze tubes and the sunk flanges, also the two stone uprights which supported the beam by which the nozzles were protected when the use of the water was not allowed.

2. Another tank, south-west of the main church. This was, at some period, remodelled; the bronze tubes were taken out and the holes so left concealed by a brick wall. An earthenware pipe was then laid down to connect the tank with a tap supported by the pillar shown in photograph 3.

3. A square enclosure with four pillars at the corners and a fifth, a much shorter one, in the middle of the west wall on the inside. This last is pierced near the top, probably to insert a bronze pipe and tap connected with the earthenware tube just mentioned.

Plate XXXI. — 1, 2, 3. Three of the somewhat primitive drains, traces of which were found all over the site.

4. The top of a sort of chimney, probably a vertical drain, in a wall at the east edge of the site.

Plate XXXII. — 1. Fine vineleaf capital from the chapel east of the refectory.

2. Vineleaf capital from the southern church (1952). Height, 0 m. 53 cent.

3. Limestone mortar from near the room with the red and white handprint decoration (1950).

4. Slotted vineleaf capital from the same room.

5. Capital of a new type, the only one known from the monastery (Height, 34 cent.), found west of the oil-press.

6. Basket-pattern capital from a small chamber at the north of the site (1908 pl. I). The feet of a goose and part of a ram above. Cf. Strzygowski, *Kopt. Kunst.*, n° 7345. Diameter, 0 m. 33 cent.

Plate XXXIII. — 1, 2, 3. Three fine pilaster capitals found re-used in the foundations of a late wall south of the court marked 1951. This is just north of the southern church. All three are 0 m. 50 cent. high.

4, 5. Two engaged capitals from a room north of the main church (705). Height, 0 m. 38 cent.

Plate XXXIV. — 1, 2. Capitals from the tomb church (1823). Height, 0 m. 53 cent.

3. Large capital, oblong on the top (0 m. 85 cent. by 0 m. 60 cent.), and 0 m. 50 cent. high, found detached in a badly ruined chamber (1801, south-west quarter, pl. I).

4. One of a pair of slotted capitals found in room 1722. Height, 0 m. 32 cent.

5. Capital from a screen in the chapel, east of the refectory (1777).

Plate XXXV. — 1. Marble capital from the room 1950 (top 0 m. 50 cent. square, height 0 m. 37 cent.).

2. Limestone capital from the stable south of the main church (1792). Height 0 m. 31 cent.

3. Capital from the end of the party wall in the north-west corner of the pulpit yard. On it were several graffiti (nos 220, 344). Height, 0 m. 37 cent.

4. Capital from the refectory. Height 0 m. 40 cent., edge 0 m. 53 cent.

5. Capital from room 1859 (south side). Height, 0 m. 34 cent.

6. Two capitals from the southern church (1952).

Plate XXXVI. — 1. Pilaster capital from a door, found in refectory. Height, 0 m. 30 cent.

2. Pilaster capital of limestone with bits of faience inlay, from the stable south of the main church (1792).

3. Pilaster capitals from a gateway south-east of the main church. Height, 0 m. 36 cent.

4. Console (?) with elaborate basket decoration. Height, 0 m. 35 cent.

5. Two consoles from the refectory. Height, 0 m. 36 cent.

Plate XXXVII. — 1. Column found in an open area south-east of the main church; it was the only one of this type found in the whole excavation.

2, 3. Two gateposts from the screen of the refectory chapel (1777). Height, 1 m. 35 cent. This, with small variations, is the regular doorjamb both in this site and at Bawit.

4. Similar doorjamb, 1 m. 23 cent. in height, from the south-west door leading from the pulpit yard.

5. Part of another, from the southern church (1952).

Plate XXXVIII. — 1. Square doorjamb, 1 m. 10 cent. high, from room 1950 (south-east quarter of pl. I). Inscr. nº 272.

2. Gatepost of the ordinary pattern but slightly made, 1 m. 50 cent. high, from a small room (1963) west of the southern church. A metal socket for a bolt has been once fixed in it.

3. A fine column, height 1 m. 80 cent., of elaborate design, found in a brick chamber (1979) south of the southern church.

4. Doorjamb, found broken in three pieces and re-used in the blocking of a door (room 1860). The base was also in the blocking and doubtless belongs to the jamb; this is, unfortunately, inverted in the photograph. Cf. pl. XXXIX, 4. Height with base, 1 m. 65 cent.

5. A doorjamb re-used as building material in the porch south of the main church. Height, 1 m. 29 cent.

Plate XXXIX. — 1. Part of the buttress wall west and south of the main church, showing some of the fine pieces of sculpture used in it as building material.

2. The same, a few hours later; all the pieces of frieze shown were dug out from the wall.

3. Two piers south of the main church; between them a blocking wall made of the ruins of earlier Coptic building.

4. The blocking of a doorway in room 1860. The doorjamb below has been seen already in pl. XXXVIII.

Plate XL. — Pieces of frieze, probably derived from the original main church, found re-used in the wall of pl. XXXIX, 1. The faces of animals and men had been wilfully damaged before the destruction of the church in which the frieze stood. 1 and 2. Height, 0 m. 345 mill. 3 and 4. Height, 0 m. 36 cent.

Plate XLI. — 1. Tympanum, 0 m. 60 cent. broad, from the western church (1823).

2. Conch, 0 m. 74, cent. broad, from the south of the main church (1790).

3. A group of crosses, etc. (1) 0 m. 25 cent. square, found loose in the sand, (3, 4, 6) from a single room [1832] near the tomb church, (2) from sebakh, (5) from a detached room (1768) not shown on the plan.

Plate XLII. — 1, 2. From south of the main church; pieces of a frieze from the base of an arch. Lengths, 0 m. 96 cent., and 0 m. 84 cent.

3. Part of a lintel, originally 1 m. 50 cent. long, from the same quarter.

4. A block, 0 m. 80 cent. long, built into the foundations of a small room in the north-west corner of the «mandara» (1976) of the southern church. It cannot then have been made in the latest age of the monastery, but its style is later than that of the first church.

5. Similar to 3.

6, 7. Two stones from the top of the gate leading from the space south of the main church to the stables. The animals have been wilfully damaged. Height 0 m. 25 cent. and 0 m. 24 cent.

8. Lozenge design from chapel 1820.

9. Interlacing leaf pattern from 1772.

10. Part of a cornice (1 m. 31 cent. long) found in room 1950. This is probably of later date than most of the sculpture.

Plate XLIII. — 1. Large stand for water-jars.

2. A large stand for water-jars, 1 m. 12 cent. long, 0 m. 47 cent. wide, 0 m. 40 cent. high.

3. Part of a frieze with dedicatory inscription of the physician Victor and his son Shoi. This is the only block found with human and animal figures quite uninjured.

Plate XLIV. — 1. A fragment (0 m. 35 cent. high) from room 1883.

2. Four fragments, two from cornices : the lowest, found by sebakh diggers (0 m. 35 cent. high) is a good example of a pattern imitated in Arab times in wood.

3. Two consoles, shown inverted. Height

4. A marble slab from the pavement of a little court outside a cell (1758). Height 0 m. 63 cent.

5. A tank of limestone (1 m. 04 cent. long), found as shown in a corner of the large passage room (705), between the main church and the pulpit yard. Ridges are left on the base and there is an aperture at one end. Presumably this was used for steeping some fibrous substance; a sieve would be laid over the ridges.

6. Two stone windows, the circular one 0 m. 35 cent. in diameter.

7. Fragments of other windows.

Plate XLV. — 1. Inscribed lintel from room 1842, 1 metre long. Inscr. 242.

2. Lintel from 1793, 1 m. 30 cent. long. Inscr. 233.

3. Lintel from 1782, 1 m. 25 cent. long. Inscr. 224.

4. Lintel from sebakh, 1 m. 20 cent. long.

5. Stand for water-jars, 1 m. 34 cent. long.

6. Fragment of a list of patriarchs. The stone is 0 m. 37 cent. high. Inscr. 265.

7. Inscriptions on two blocks from the east side of the gateway to south-west of the main church, giving the allowance of wine for the festivals of the church. Inscr. n° 226. Total length of the two blocks, 1 m. 13 cent.

Plates XLVI-XLVII. — Prints of mud seals of wine jars, mostly figures of men, animals and birds, then monograms; ⲡⲣⲟⲉϭⲧⲱϛ, ⲁⲡⲁ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲅⲉⲱⲣⲅⲉ, others not so obvious. One is in bad Latin. There are some names of officials, one of a place — Buto.

Plate XLVIII. — 1. Group of the commoner jars. The long amphoræ were for water.

2, 4. Large vases, probably for grain, with painted decoration.

3. The typical wine jar.

5. Mouth of a large vase with elaborate twisted handle.

6. Bowl (0 m. 22 cent. high) with design in black and red.

Plate XLIX. — 1. Pots with white paint decoration in upper row; in the lower are cooking pots.

2. A brazier, part of a *qulleh*, fragments of a ware with incised pattern, produced by rocking a chisel point.

3. Painted pottery fragments, two with Arabic inscription. The hard white slip with black lines is a noticeable but very rare type : fragments only were found.

4. Cups, two of pottery, one of limestone. There were traces of fire in the inside, and the objects seem to have been censers, though, from their form, one would suppose them to be chalices; those of pottery have holes pierced in the bases for suspension.

Plate L. — 1. A selection of lamps. Those of stone were made in the monastery as the unfinished example showed.

2. Above, four large tapering hollow cylinders of limestone, about 0 m. 12 cent. long, like large beads. The only suggestion I can make as to their use is that they may have been weights for tightening the warp threads in a loom. Below are nine examples of a class of limestone lids or stoppers, by no means rare on the site, perhaps from perfume-burners.

3. A lamp (0 m. 20 cent. high) broken below, bearing a name and the text «Burn well».

Plate LI. — A large vase of the type used for grain (pl. XLVIII, 2) and 0 m. 80 cent. high, was found in the sebakh bearing this decoration in dull red paint with black outlines. The photograph is from a sepia drawing by my wife.

Plate LII. — 1. Almost the only unbroken glass vessel. Height, 0 m. 30 cent. From south of the tomb church. Used perhaps for scent or precious oils.

2. A wine glass of bottle-green colour inside which, raised on a stout stem, was a crocodile of blue glass with green weeds twisted round its body. Eyes, ears and feet are also of green glass. The cup part is broken away; only the crocodile and the foot remain. Height 0 m. 09 cent.

3. Samples of glass fragments.

4. More samples. One is decorated with a pattern of engraved lines; two are painted on the inside. Some of the discs are, no doubt, from the feet of wineglasses, but others were made for glass windows, and were inserted in plaster frames.

5. The commoner types on a larger scale. The tumbler in the middle of the top row is the ordinary one; the pattern was applied with pincers of various sizes; each line of the pattern is grooved on both sides.

Plate LIII. — All the objects of ivory and bone found on the site. All are of well known types; the whistle on the right is perhaps the most uncommon; it came from a tomb.

Plate LIV.— Collection of small objects of wood — turned box-lids, spinning-whorls, keys, parts of locks, hasps, carding-combs, tip-cats, toggles, chair legs, tool-handles; below are pulleys, hooks, a cup, a brush-back, another carding-comb, bits of *mushrabiyeh* work. Near the cardingcombs have been placed the worn-down teeth of such combs, slips sawn off as a preliminary to the cutting of new ones.

Plate LV. — More wooden objects, stamps, a brush of acacia thorns, perhaps for carding wool, possibly for penance, below it a wooden clapper, to the right two cases for a jeweller's balance and an ornamental fibula respectively. Further down are a group of nails and a ruler of triangular section 0 m. 27 cent. long, divided at 0, 79, 81, 108, 135, 161, 190 and 270 mill.; the longer divisions then are 0 m. 080 mill. long, and the shorter 28, 27, 26 and 29, thirds, that is, of the longer. The measure is a half cubit divided into tenths.

Plate LVI. — 1. Parts of a wooden screen from near the haikal of the main church. It cannot, naturally, have belonged to the first (Vth century) building, and is more likely two centuries later in date.

2. Wooden fragments from the tomb church in very bad condition. They are presumably of an earlier date than the screen.

Plate LVII. — A musical instrument (0 m. 85 cent. long) found in one of the tombs south of the monastery. The strings were, of course, lost, but a leather tie remained round the peg at its base. The body of the instrument and half of the stem are made from one piece of wood, the remainder of the stem from another; the body has been hollowed out by strokes of a curved gouge of 0 m. 007 mill. or more across; on each side a little pillar of wood was left which was then bored through from above. These holes may have served in some way to retain in position the bridge which must have existed, but which we did not find; nor, it must be added, is there on the sounding board any sign of the wear which the bridge should have caused. The small upper bridge is notched for four strings; there are three pegholes only in the stem, so the fourth string must have been attached to the upper end of the stem. Between the upper bridge and the body of the instrument is a series of finger marks on the wood, nine at least in number, showing where the notes were struck.

Plate LVIII. — 1. Bronze saucepan (0 m. 24 cent. in diameter) found in a rubbish heap north of the monastery. It is of cast bronze, good work, of thin metal. The plate to which the handle is attached is brazed on; it bears some incised design. The almond-shaped projections are of solid metal and were made in the casting.

2. Bronze vase with lid and chain, found in a cupboard under the niche in a cell (n° 1807, pl. I). There is a much rusted iron band round the neck.

3. Lamp of bronze with chain for suspension. From the sebakh digging.

Plate LIX. — 1. Plan of the tomb temple of Nesi-tahuti, found below the monastery. On the right is the brick wall which surrounded the foundations; inside this are the massive foundations of the pylon, built in cells; the breadth of the central door, 1 m. 50 cent., recovered from the position of one stone and a line scratched on the face of another, was observed too late to be marked in the plan. In the middle is the forecourt, the pavement of which was destroyed, but in which one base of a column was still in position. More to the left is the second court, with its clustered columns and the tomb shaft. At the west end are the five chapels, one of which contained a statue of the Apis.

2. The western part of the temple, as seen from the south. The white layer of plaster at the high level is the Coptic floor.

Plate LX. — 1. The foundations of the tomb-temple of Nesi-tahuti at the east end; these formed a massive structure 8 metres deep, and were complete, but of the superstructure hardly a stone remained.

2. Two fragments of a statue of Apis; only these two were found, the human thigh and part of the muzzle of an ox, but the peculiar bluish limestone of which both were made showed that they belonged to one another. They lay near the middle of the west end.

3. Side of the door of one of the five inner chambers.

4. The Greek vase as found : the wall to the right is the north wall of the temple.

5. The sarcophagus, as found at the bottom of the 20 metres shaft. Length 2 m. 89 cent., breadth 1 m. 30 cent., total height 1 m. 67 cent.

Plate LXI. — Small objects found in the shaft of Nesi-tahuti.

1. A limestone figure with some black painting, 0 m. 20 cent. or more long. The face is perhaps intended for a European.

2. Compound eyes of green faience, cylindrical and oblong flat beads of carnelian, the last 0 m. 04 cent. to 0 m. 05 cent. long, bronze eyes once inlaid in coffins and, lastly, sherds of a drab Greek ware, lustrous black inside.

Plate LXII. — 1. Sculptures from the eastern court of the temple. They are imitations of Old Empire hunting scenes.

2, 3, 4 and 5. More examples of the sculpture. In (4) is a part of a fine figure of the dead man.

Plate LXIII. — 1 and 2. These two blocks fit together : the lower photograph must be supposed slipped to the left so that its centre column, the one with three gods at the top, is just below the extreme left column of the upper picture. The list of gods comes from chapters CXLI and CXLII of the *Book of the Dead.* The hieroglyphs are minutely finished. Upper block is o m. 67 cent. by o m. 30 cent.

4. More fragments with religious texts.

Plate LXIV. — A Greek amphora of early VIth century B. C. type. Found in the first court of the Nesi-tahuti temple. The general colour is lustrous black, but the square in which the horseman is framed is red. The horse again is black : its neck, however, and the trunk of the rider are of another tone, produced by painting in red over the black. Many of the outlines are incised.

Below, photographed from a drawing, the design is shown on a larger scale. A similar picture is on the other side of the vase. Height o m. 38 1/2 cent.

Plate LXV. — Begins the series of inscribed stones from the foundation of the southern church. These two blocks (o m. 72 cent. by o m. 73 cent., and o m. 82 cent. by o m. 80 cent.) form one scene, the adoration of Hathor of the southern sycamore. They fit on to those of the next plate; the heads on the lowest lines here belong to the foreign captives in pl. LXVI. The stones had been carried away from the tomb of a certain Maia.

Plate LXVI. — Lower part of the same scene on the last plate. Syrian captives led forward; the numbering of half wild humped cattle. The photographs are on slightly different scales.

Plate LXVI A. — Line-drawings of the scenes of the last two plates.

Plate LXVII. — 1. A block (o m. 79 cent. by o m. 55 cent.) with a fine scene of the mourning women in the funeral procession : the oxen on the left must be dragging the sledge on which the coffin rests.

2. Block (o m. 54 cent. by o m. 50 cent.) from the tomb of Horemheb. Cf. pl. LXXII.

3. Figure of Horemheb : behind him a hymn to Ra. Dimensions o m. 70 cent. by o m. 56 cent.

Plate LXVIII. — 1. Figure censing Horemheb (o m. 52 cent. by o m. 40 cent.).

2. Figures of Kyiri and his wife (o m. 46 cent. by o m. 33 cent.).

3. From Kyiri's workshop. Arrows and a chariot (o m. 52 cent. by o m. 50 cent.).

4. Another workshop scene. In the lowest register, bows and quivers are being stacked. What the seated workmen in the middle are making is not clear to me. The long pincers make one suspect that the round-topped object on the stand is a furnace (0 m. 53 cent. by 0 m. 35 cent.).

5. Heads of Kyiri and his wife (0 m. 45 cent. by 0 m. 39 cent.). Line drawing pl. LXXXII, 2.

6. From Kyiri's tomb. Osiris; a bark below (0 m. 55 cent. by 0 m. 60 cent.).

Plate LXIX. — 1. See pl. LXXVI, 1. Dimensions 0 m. 70 cent. by 0 m. 39 cent.

2. The daughter of Kyiri, Sumernisit, seated below her father's chair, her cat and monkey behind her.

3. Kyiri and his wife before the goddess of the sycamore tree. The other side of the same block is shown in n° 4.

5. Probably from Maia (0 m. 62 cent. by 0 m. 52 cent.).

Plate LXX. — This and the following plates up to LXXXII contain drawings of the blocks found in the foundation of the south church (1952 in pl. I). Some of them have been already seen in the photographs.

1, 2 and 3. Three sides of a pillar from the tomb of Hori, son of Khaemuas (height 1 m. 52 cent., breadth 0 m. 35 cent.).

4 5, 6. From a square pillar from the tomb of Maia. It also bears an inscription of Horemheb, in whose tomb, probably, the stone was first used (height 1 m. 50 cent., breadth 0 m. 44 cent.).

Plate LXXI. — A series of blocks from the tomb of Horemheb, forming about half of the scene. Scale ca. 1 : 12.

Plate LXXII. — 1. Another scene, again from the Horemheb tomb, made up from 15 blocks. Scale ca. 1 : 13.

Plate LXXIII. — A series of blocks from the tomb of Horemheb, mostly religious texts. Scale ca. 1 : 11. N° 1 is 1 m. 12 cent. wide. N° 5 is 1 m. 16 cent. N° 8 is 1 m. 12 cent., and is on the same block as pl. LXXX, 1.

The lower part of n° 1 was inscribed on the other side with a scene of a youthful figure pouring out a libation.

Plate LXXIV. — 1. Hatiay, and his wife, Ptahmerit. Possibly from Maia.

2. A block from Maia, inscribed on two faces, one in relief, the other incised.

3. On the other side of the block is the drawing pl. LXXIX, 4.

10. The steward of Horemheb making offerings to his master and mistress. Above, Min(?), Ptah and Hathor. Scale ca 1 : 10.

Plate LXXV. — Mostly scenes from Kyiri, depicting his workshop, the making of arrows, quivers, spears, weighing of helmets. In (10), 1 m. 23 cent. wide, is seen a coat of mail with some daggers : in (11) a view of a temple. N° 7 had been used three times in three different pagan tombs, before it was built into the Christian church. Scale, ca. 1 : 13.

Plate LXXVI. — 1. A part is shown already in the photograph on plate LXIX, 1. On the other side of one of the two blocks from which this sketch is made, is the scene of plate LXVIII, 2 (Kyiri and his wife). This is a very clear case of a re-use in the New Empire, for the block was reversed when the second scene, whichever it was, was drawn, so that when one scene is the right way up, the other is inverted.

2. Is 0 m. 92 cent. by 0 m. 39 cent. It probably belongs to n° 1.

3. On the other side of the block are the portraits of Ptahemheb and Roy (pl. LXXX, 2).

5 and 7. Show two sides of the same block.

9. Is a scene in the future life. Kyiri ploughing in the fields of Aalu.

10. Is a detached stela from Kyiri's tomb, not a scene from a wall.
In (11) is the name of his daughter, Sumernisit. Scale, ca. 1 : 11.

Plate LXXVII. — Blocks with religious scenes, probably from Kyiri. Scale, ca. 1 : 10.

Plate LXXVIII. — Inscriptions from two square pillars from Kyiri, containing his titles — chief of the works of the armoury, and chief workman of the chariots. Scale, 1 : 10. The pillars were 1 m. 45 cent. high.

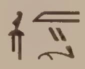
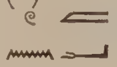
Plate LXXIX. — Blocks without names : tomb not certain. On the left of (1) a few signs intended as directions to workmen, (perhaps  «right hand», written as  Spiegelberg suggests). Scale, ca. 1 : 13.

Plate LXXX. — N° 1 is on the same block as plate LXXIII, 8.
N° 2 is on the same as plate LXXVI, 3.
In (10) is the a façade of a tomb. Scale, ca. 1 : 10.

Plate LXXXI. — 2. Penrennut, chief of police.

7. Perhaps Maia again. Scale, ca. 1 : 10.

Plate LXXXII. — 1 and 2. Probably from Maia.

3, 4, 5, 6 and 8. From a much later tomb, one with the name of Nectanebo.

7. Hormes, son of Tamaut. This block was in a pavement near the oil press. All the rest are from the south church. Scale, ca. 1 : 8.

Here may be mentioned a block of which no figure is given. It is 1 m. 10 cent. by 0 m. 15 cent., was found south of the main church, and bore on one face part of an Old Empire scene, rams treading in the corn. Before them goes the sower, behind them two other men, one of them a driver. Only the heads of the rams and the upper parts of the men are preserved. Above them is part of the well-known text about the fisherman :

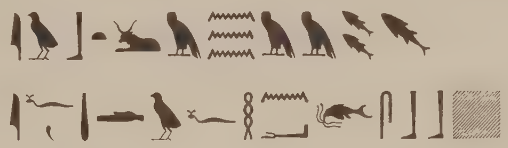


Plate LXXXIII. — A small stela from the Serapeum, found in the monastery. In front of the Apis is «Hapi Tum Osiris the lord of life». Above the kneeling figure «the chief of the soldiers Uahabra».

«The devoted to Hapi Osiris the hereditary prince, the royal treasurer, the unique friend, the chief of the troops Ankhhor, his good name is Uahabra, the son of Peken, born of the lady of the house Tadiosir; he says : «O prophets and priests who enter the temple of Hapi Osiris, your name will endure in your temples if you say (a prayer) for the double of the devoted to Hapi Osiris Ankhhor etc. I was renowned for my deeds, I was devoted to Hapi Osiris, I made the embalming room for my lord Hapi Osiris in the temple, I never went to any other place. I was in the embalming room and no friend was with me : I finished the embalming room for my lord Hapi Osiris. There were no spirits in (? against) me. There was not done the like to any favoured by Hapi Osiris. He who causes my name to endure before Osiris Hapi, he will endure to eternity; he will never perish : he who destroys this will fall by the sword of my lord Hapi Osiris who will cut away his name from upon the earth.»

Plate LXXXIV. — Large quartzite stela used, inscribed face up, as a threshold in the door between the refectory and the court of octagonal tanks; hence the worn appearance of the signs.

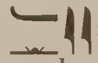
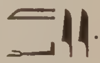
In the upper half, Ptah and Osiris in a double shrine are adored by Amenhotep, called here by his shorter name ; below are Isis and Hathor of Memphis, adored by his wife . Of this Amenhotep several monuments are known (Sethe, in *A. Z.*, 44, p. 89).

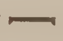
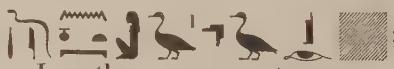
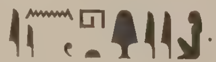
Plate LXXXV. — A limestone architrave of Hakar, hollowed out to form a sarcophagus and used for the interment of a monk outside the main church to the east. On the other side of the block in similar characters, below a long  sign ; on the lower face, much damaged, a large cartouche of the king. Length 2 m. 10 cent.

Plate LXXXVI. — Two views of the base of a black basalt statue (0 m. 40 cent. high) found loose in the sand south-east of the main church. It is inscribed on every available face with prayers to Harmachis, Tum, and Khepera, in the name of the royal scribe Phahmes and his wife, the singer of «the lady of the sycamore» : .

2. View of part of the floor of a room (2053, pl. III), close to the oil press : no less than ten blocks from New Kingdom tombs had here been laid in the floor : most were a good deal worn.

4. A granite block of Rameses II, used as the south-east corner stone of the refectory chapel.

5. A block found in the main church, bearing in very finely worked signs the titles of Nectanebo. It may come from a Nectanebo temple, the existence of which in this neighbourhood has been long suspected.

Plate LXXXVII. — 1 and 2. A small Hellenistic alabaster statue (0 m. 55 cent. high) found at the extreme north of the site.

3. Group of pots of Ptolemaic(?) period, from tombs underneath the monastery.

Plate LXXXVIII. — 1. Graffito from a pillar in the western church, giving the name of a visitor, Hassan Abu Mohamed ibn el-Abbas, and a date 349. This is interesting in two ways, for a date (960 A.D.) is thus given at which we may suppose the monastery to have been deserted, but still visited as a curiosity, and secondly, the use of Indian numerals is much the earliest known, as Prof. Moritz informs me.

2 and 3 are similar scribbled names of tourists.

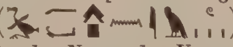
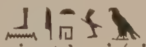
7, is the profession of Islam.

Plate LXXXIX. — Block with a Coptic inscription (n° 274) cut over a worn bas-relief of Sahure. Length, 2 m. 15 cent. It was found in the floor of a court (1951) close to the southern church.

ADDENDA AND CORRIGENDA.

1. Vol. II, p. 80, l. 8. For *she*, read *he*.

2. Note. With regard to the demotic papyrus reproduced on pl. XXXV (cf. p. 80) of vol. II, Prof. W. Spiegelberg of Strassburg has sent the following remarks in a letter to Sir H. Thompson :

«Zufällig las ich heute Ihre Uebersetzung des kleinen demotischen Papyrus in Quibell's Saqqara II, Tafel 35. In der Hauptsache leuchtet mir Ihre Auffassung ein, wenn auch Einzelheiten dunkel bleiben. Ein paar Kleinigkeiten werden Sie vielleicht interessieren. Z. 2 ist der Vatersname Dji-Hap-emŏw () Z. 3 Ḏd-Ḥr-bn-ʾw-w-th-t$\overset{?}{\text{u}}$ (cf.  Stud. Materialien z. Rechtswesen, S. 6), der Name des Vaters ist Kꜣ-nfr (Κονοῦφις). Der Text beginnt ʾw-i (*sic*) ʾr n-k «ich mache dir . . . » u. Z. 7 ist zu lesen ʾw (-i) tmʾr n-k «wenn (ich) dir nicht mache». Das n-pr ist wohl Pa-ẖi = παχοίς (cf. Pap. demot. Reinach 3). Der Text wird der Schrift nach aus der Perserzeit (spätestens dem Anfang der Ptolemäerzeit) stammen».

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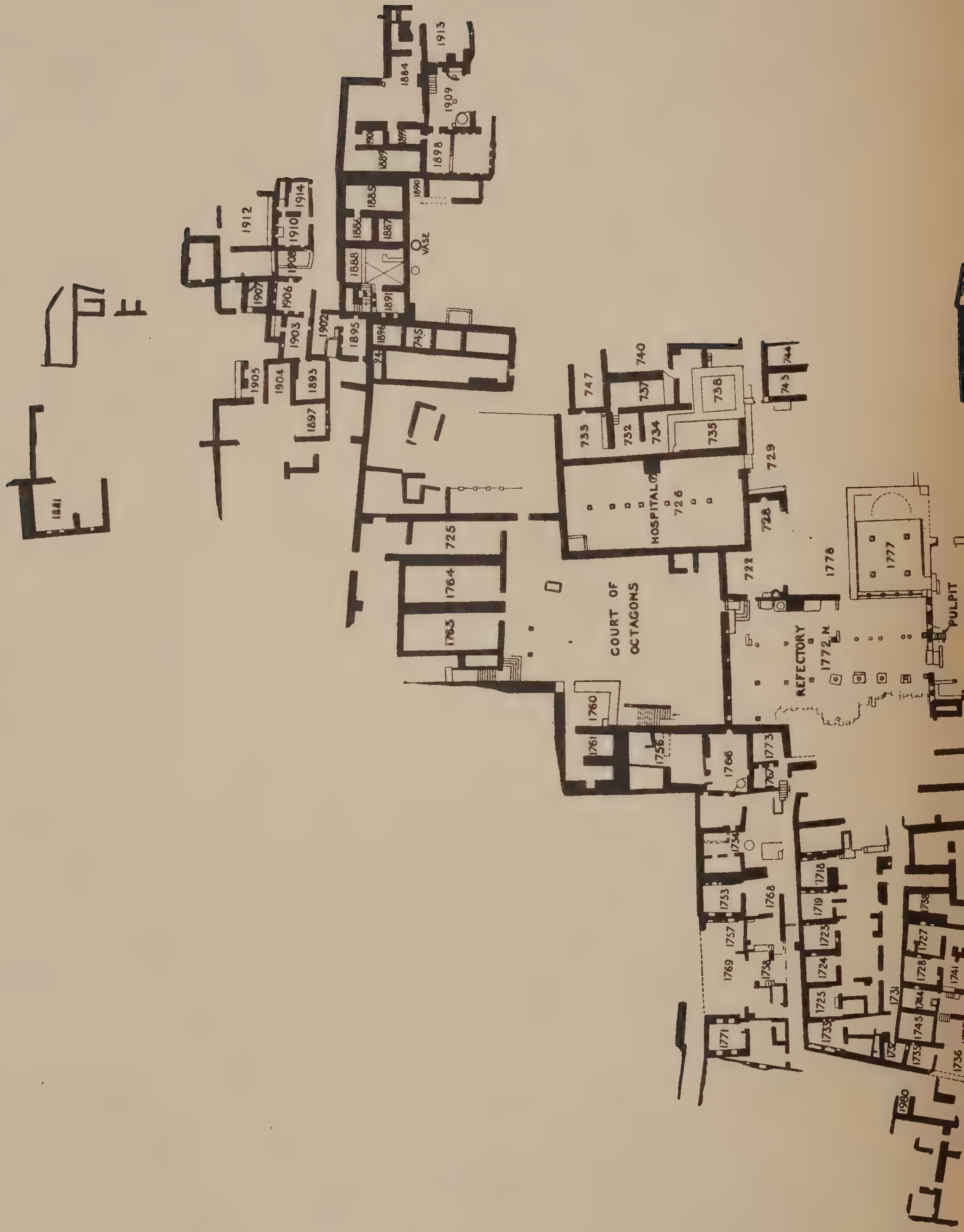
1913
1884
1909
1898
1889
1890
1912
1914
1910
1885
1886
1887
VASE
1888
1908
1907
1906
1891
1903
1902
1895
1896
745
1905
1904
1893
1897
1881
747
740
737
738
744
743
733
732
734
735
729
HOSPITAL(?)
726
728
1778
1777
725
722
1764
COURT OF OCTAGONS
PULPIT
1763
REFECTORY
1772 N.
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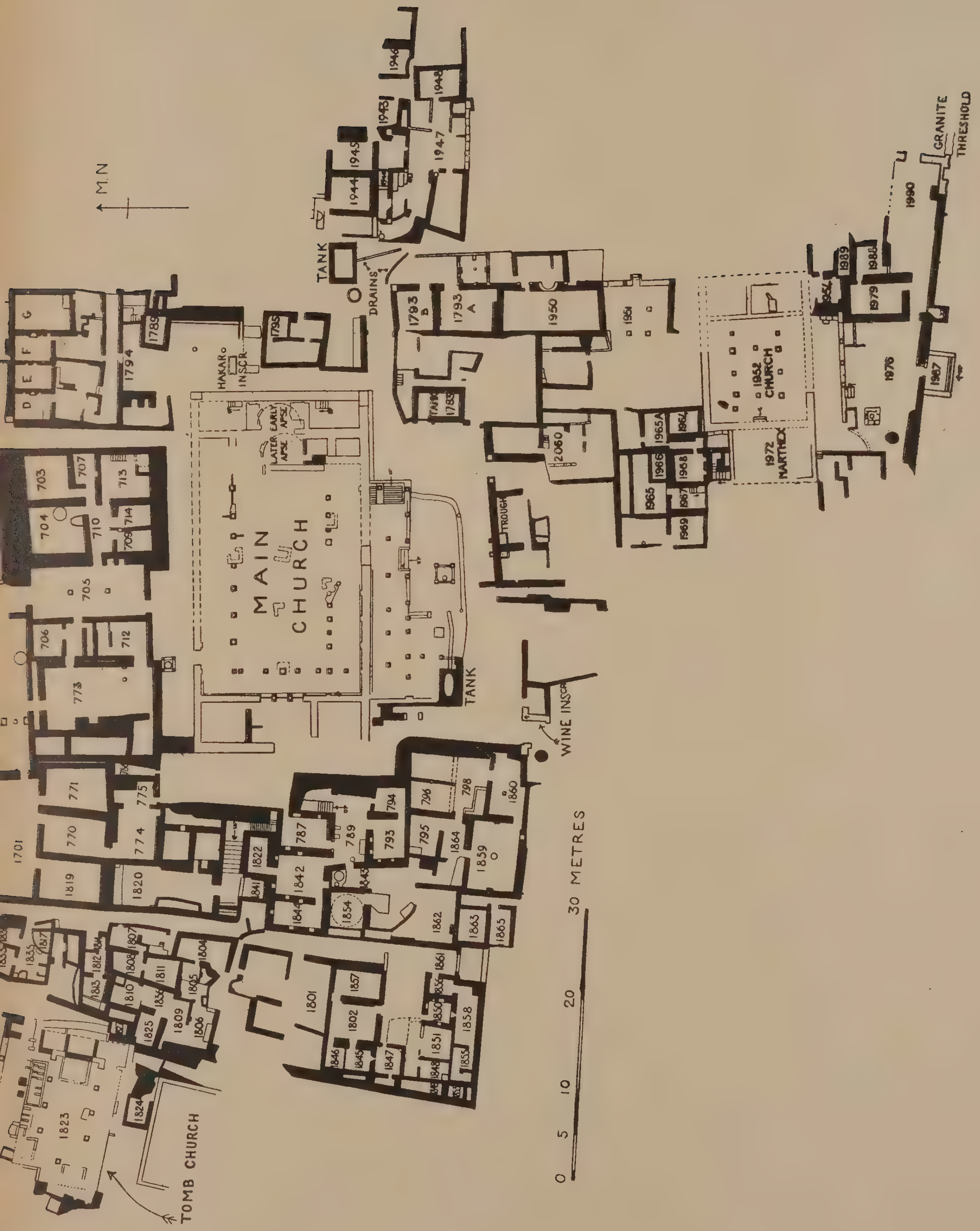
1980

PLAN O

Pl. I.


M.N
MAIN CHURCH
LATER APSE
EARLY APSE
HAKAR INSCR.
TANK
DRAINS
TROUGH
WINE INSCR.
1952 CHURCH
1972 NARTHEX
GRANITE THRESHOLD
TOMB CHURCH
30 METRES
0
5
10
20
30
1793 A
1793 B
1950
1951
1789
1794
1795
1944
1945
1946
1947
1948
1953
1965A
1965
1966
1967
1968
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1964
1954
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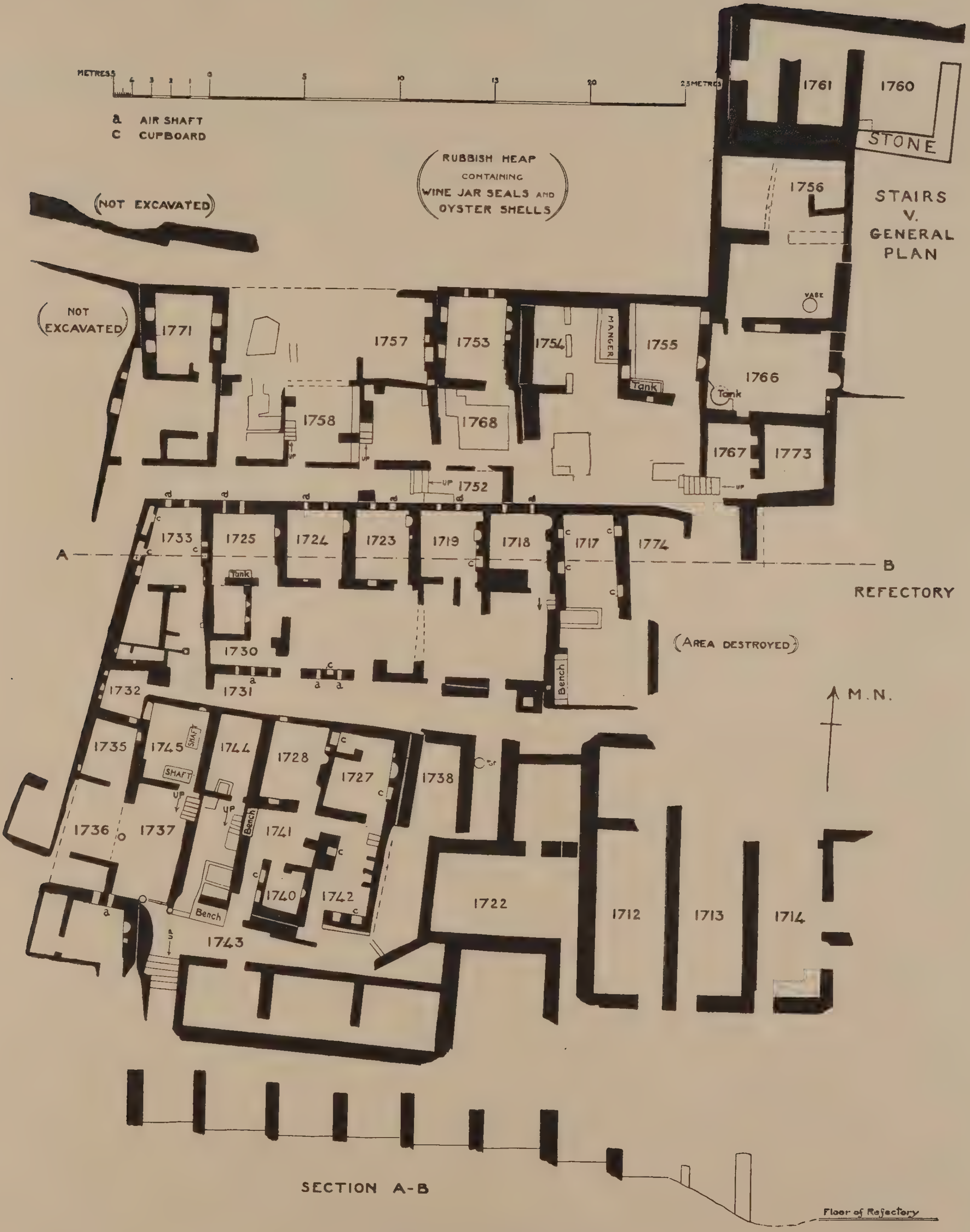
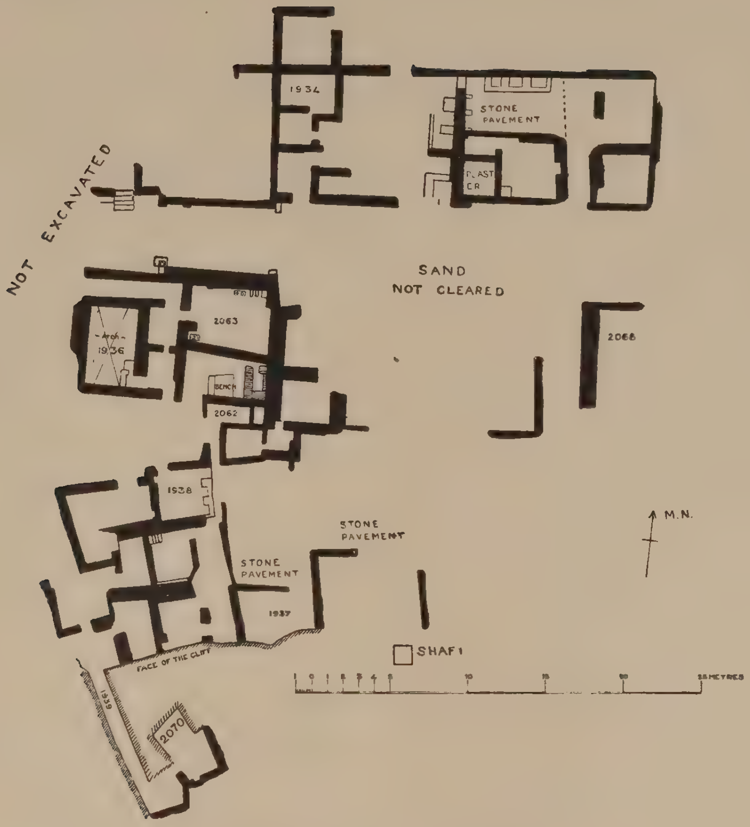
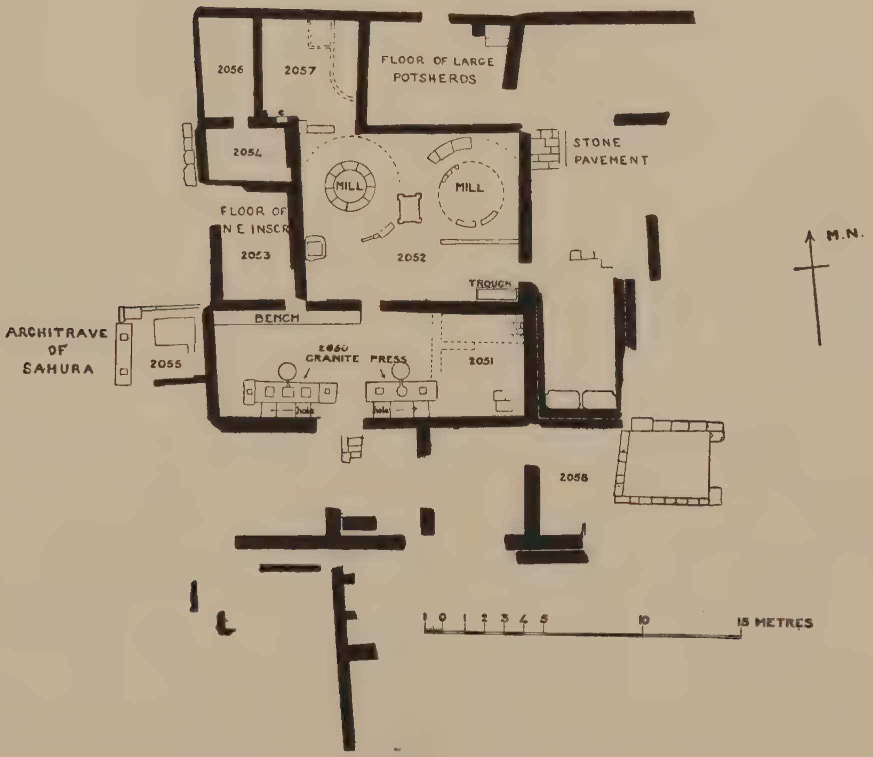

METRES
5
4
3
2
1
0
5
10
15
20
25 METRES
a AIR SHAFT
C CUPBOARD
RUBBISH HEAP CONTAINING WINE JAR SEALS AND OYSTER SHELLS
(NOT EXCAVATED)
NOT EXCAVATED
1761
1760
STONE
1756
STAIRS V. GENERAL PLAN
VASE
1771
1757
1753
1754
MANGER
1755
1766
Tank
Tank
1758
1768
UP
UP
1767
1773
UP
1752
UP
1733
1725
1724
1723
1719
1718
1717
1774
A
B
REFECTORY
Tank
(AREA DESTROYED)
1730
1731
Bench
1732
M.N.
1735
1745
SHAFT
SHAFT
1744
1728
1727
1738
UP
UP
Bench
1741
1736
1737
1740
1742
1722
1712
1713
1714
Bench
1743
UP
SECTION A-B
Floor of Refectory

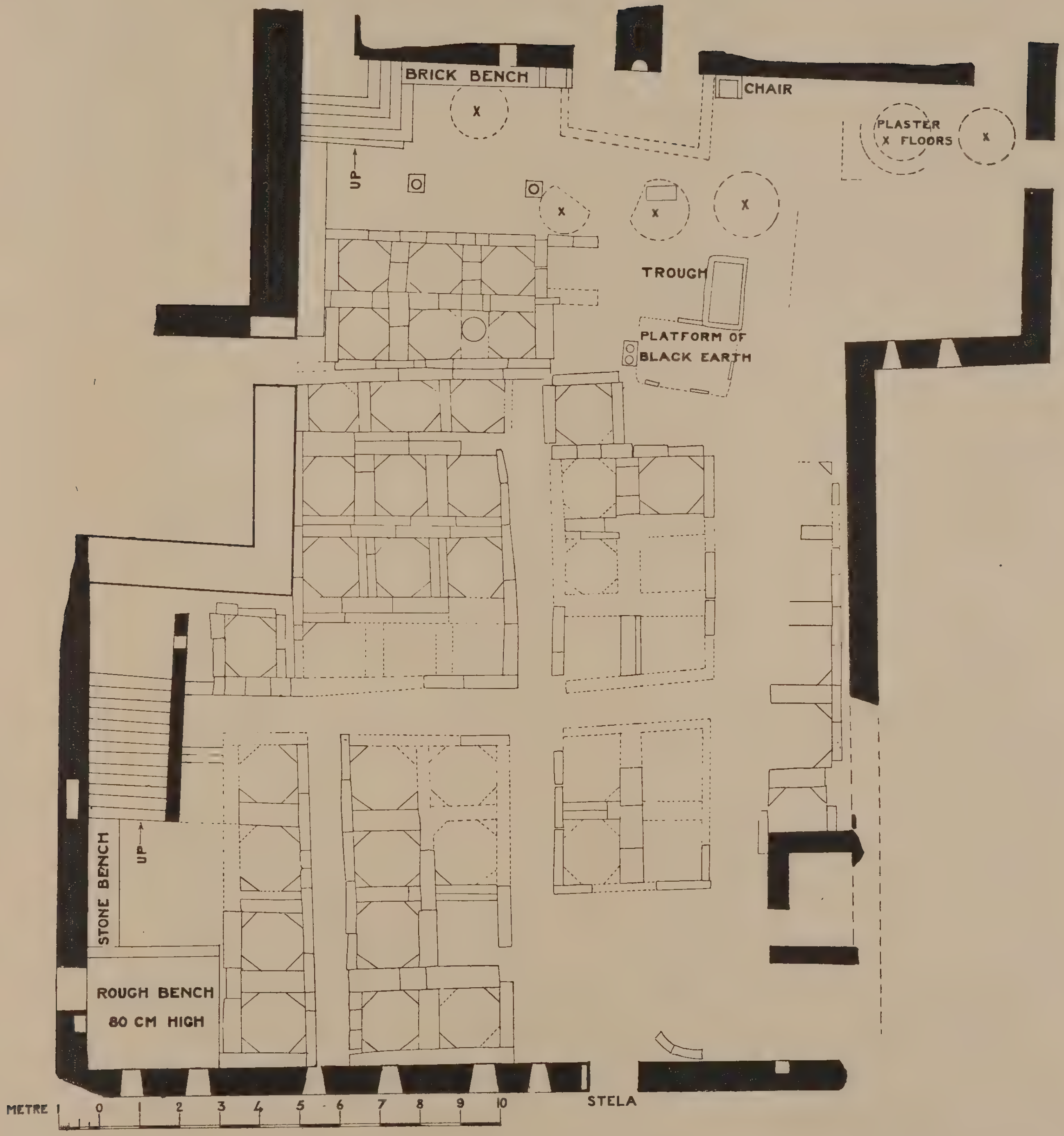
N. W. SECTION OF MONASTERY PLAN.


NOT EXCAVATED
1934
STONE PAVEMENT
PLAST ER
SAND NOT CLEARED
2063
Arch
1936
BENCH
2062
2068
1938
STONE PAVEMENT
STONE PAVEMENT
1937
M.N.
SHAFT
FACE OF THE CLIFF
1939
2070
0 1 2 3 4 5 10 15 20 25 METRES

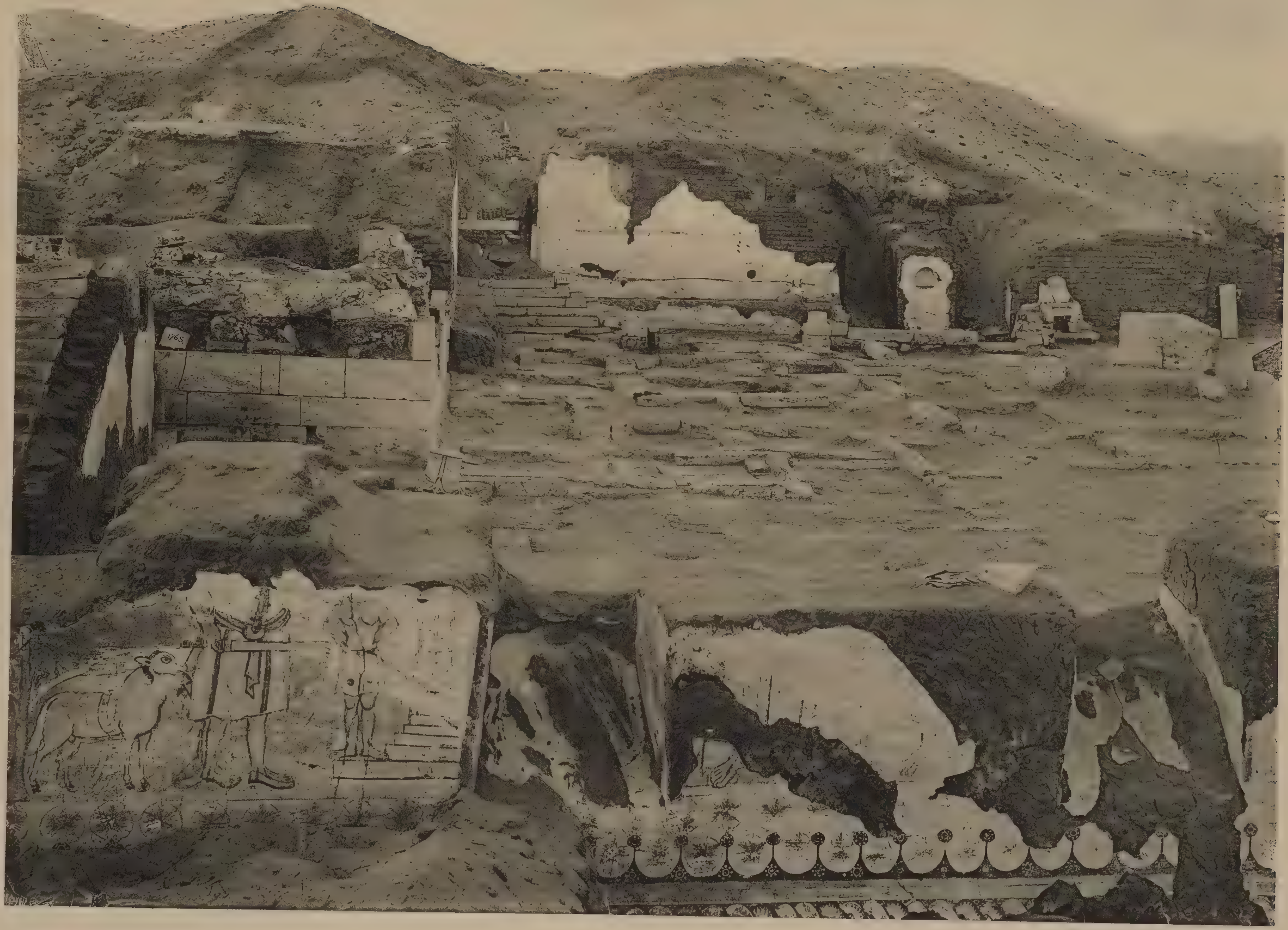
DETACHED GROUP OF BUILDINGS.


2056
2057
FLOOR OF LARGE POTSHERDS
2054
STONE PAVEMENT
MILL
MILL
FLOOR OF
N E INSCR
2053
2052
M.N.
TROUGH
BENCH
ARCHITRAVE OF SAHURA
2055
2050
GRANITE PRESS
hole
hole
2051
2058
0 1 2 3 4 5 10 15 METRES

OIL-PRESS.


BRICK BENCH
CHAIR
PLASTER
X FLOORS
X
UP
TROUGH
PLATFORM OF
BLACK EARTH
STONE BENCH
UP
ROUGH BENCH
80 CM HIGH
METRE 1 0 1 2 3 4 5 6 7 8 9 10
STELA

COURT OF OCTAGONS.



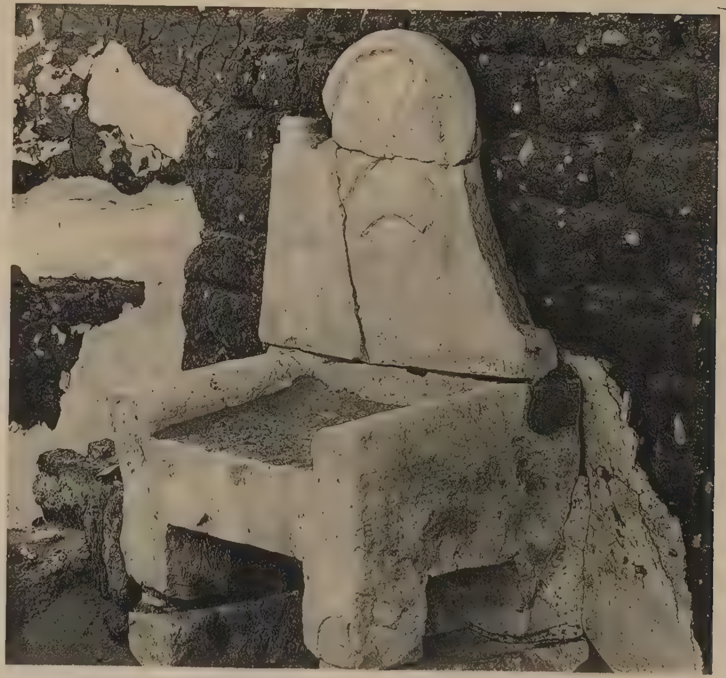
Phototypie Berthaud, Paris

"OCTAGON" COURT FROM SOUTH.

1

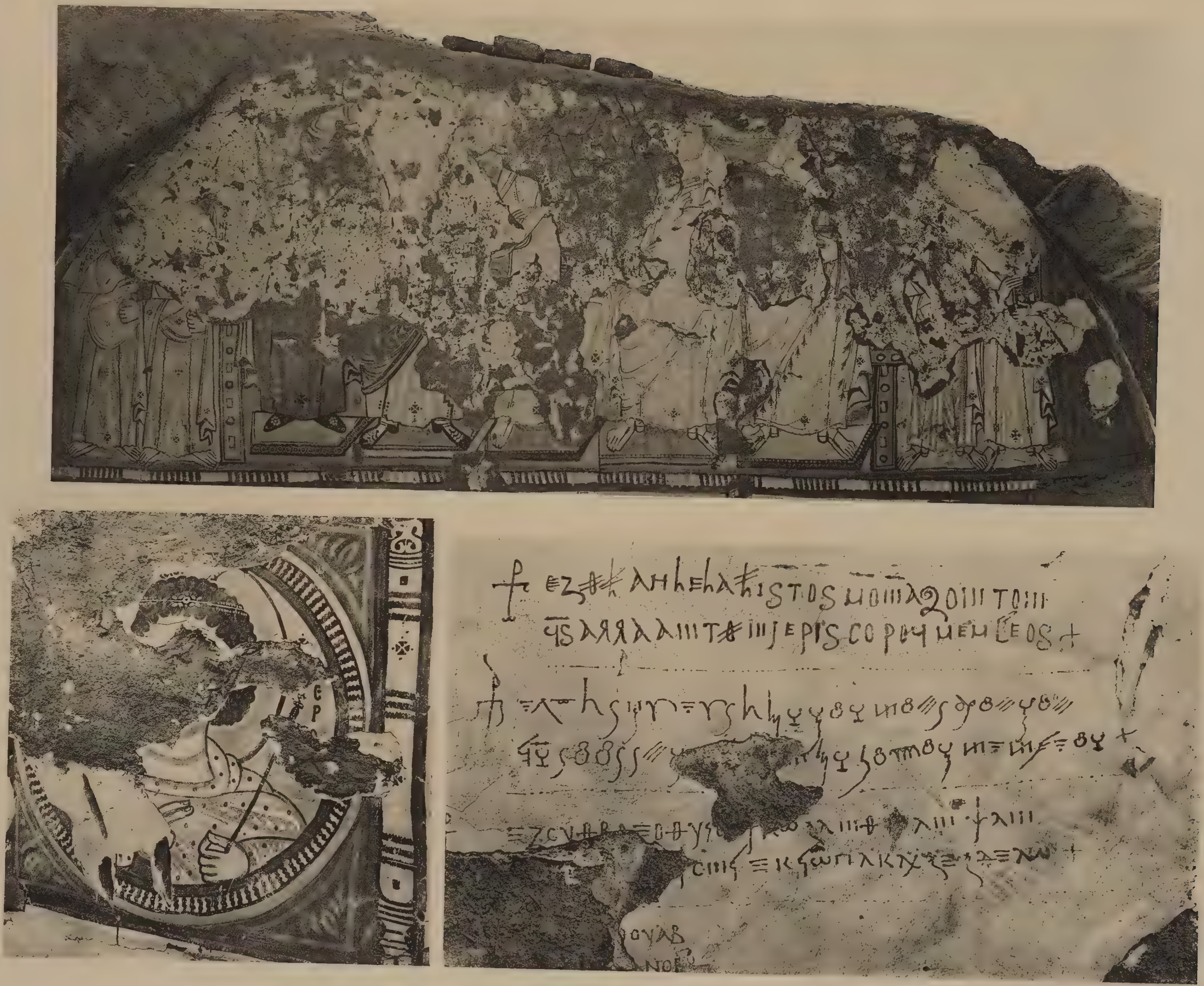
2

3

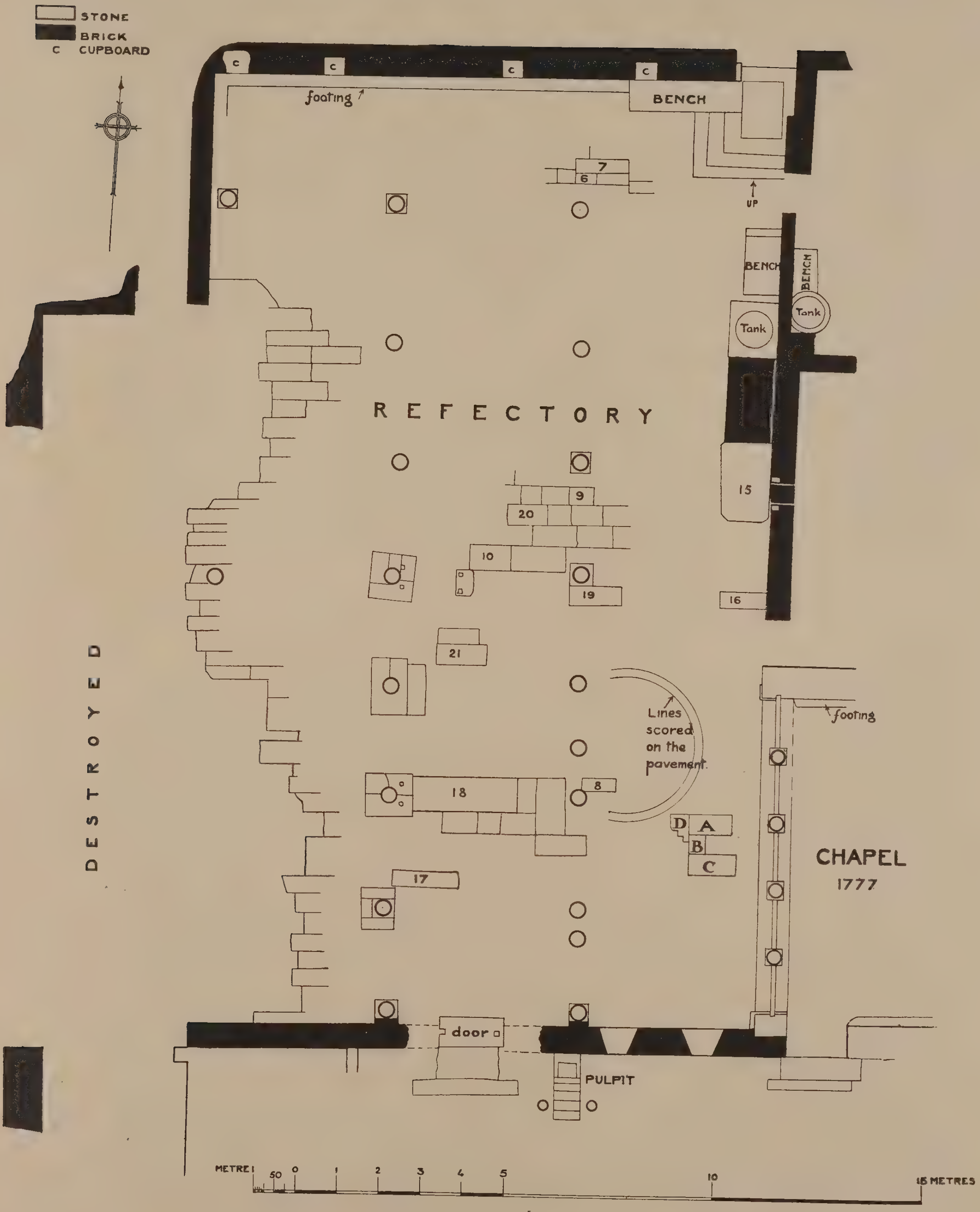


4

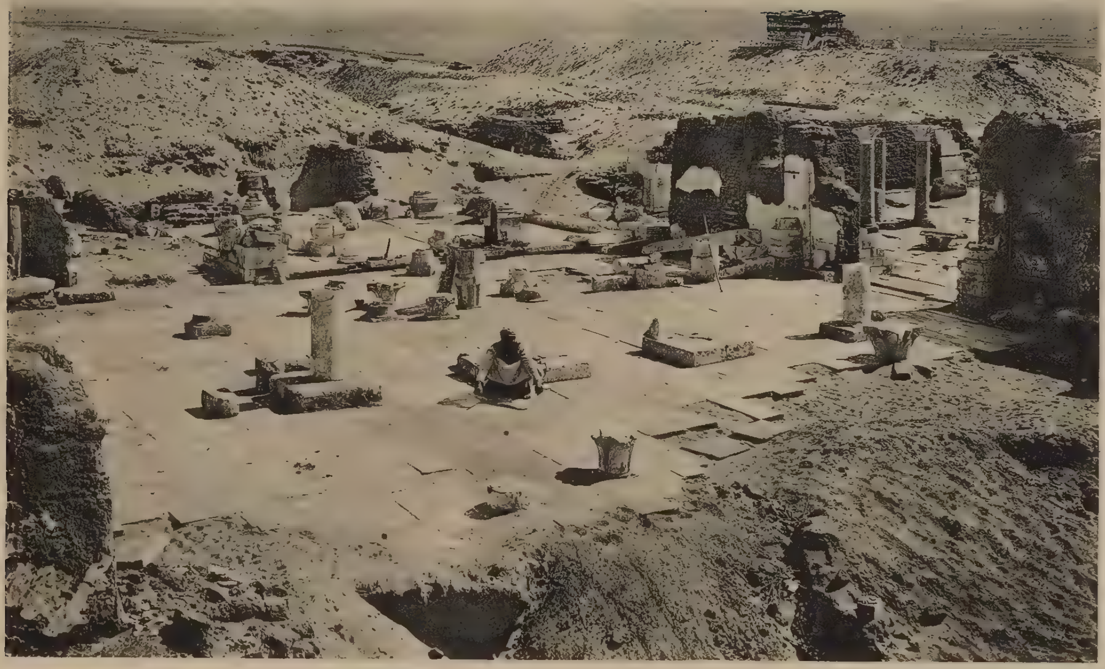
"OCTAGON" COURT. DETAILS.



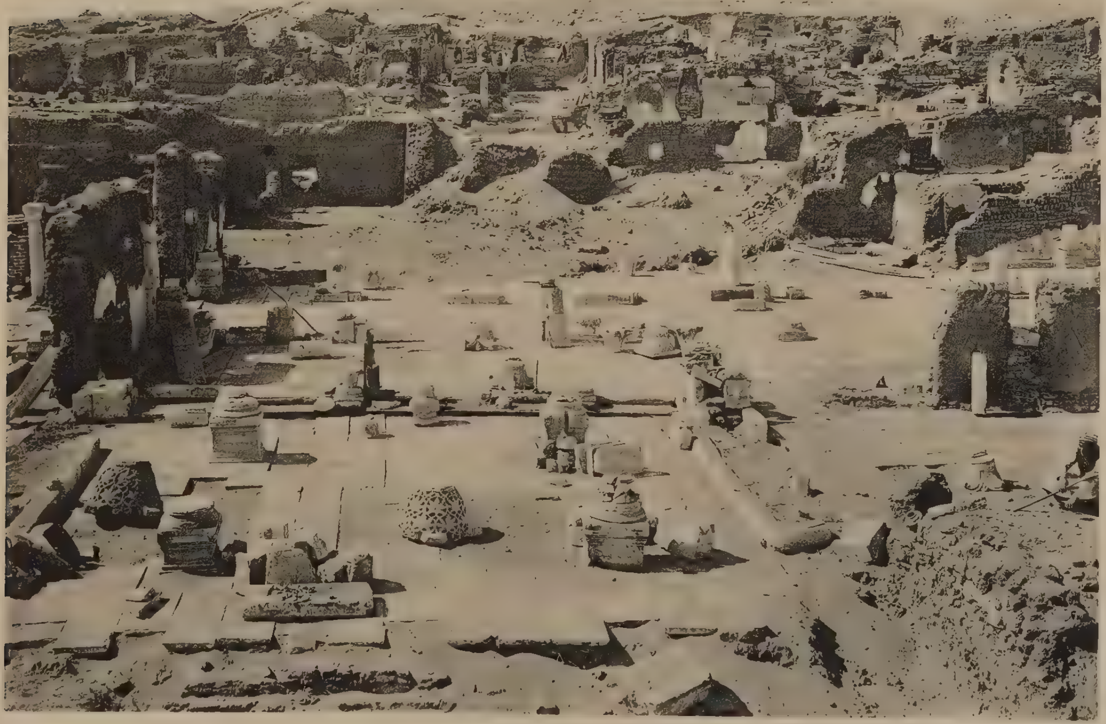
MAGAZINE NORTH OF "OCTAGON" COURT.


STONE
BRICK
C CUPBOARD
C
footing
BENCH
UP
7
6
BENCH
BENCH
Tank
Tank
REFECTORY
15
16
9
20
10
19
21
DESTROYED
Lines scored on the pavement.
footing
18
8
D
A
B
C
CHAPEL
1777
17
door
PULPIT
METRE 1
50
0
1
2
3
4
5
10
15 METRES

PLAN OF REFECTORY (?).

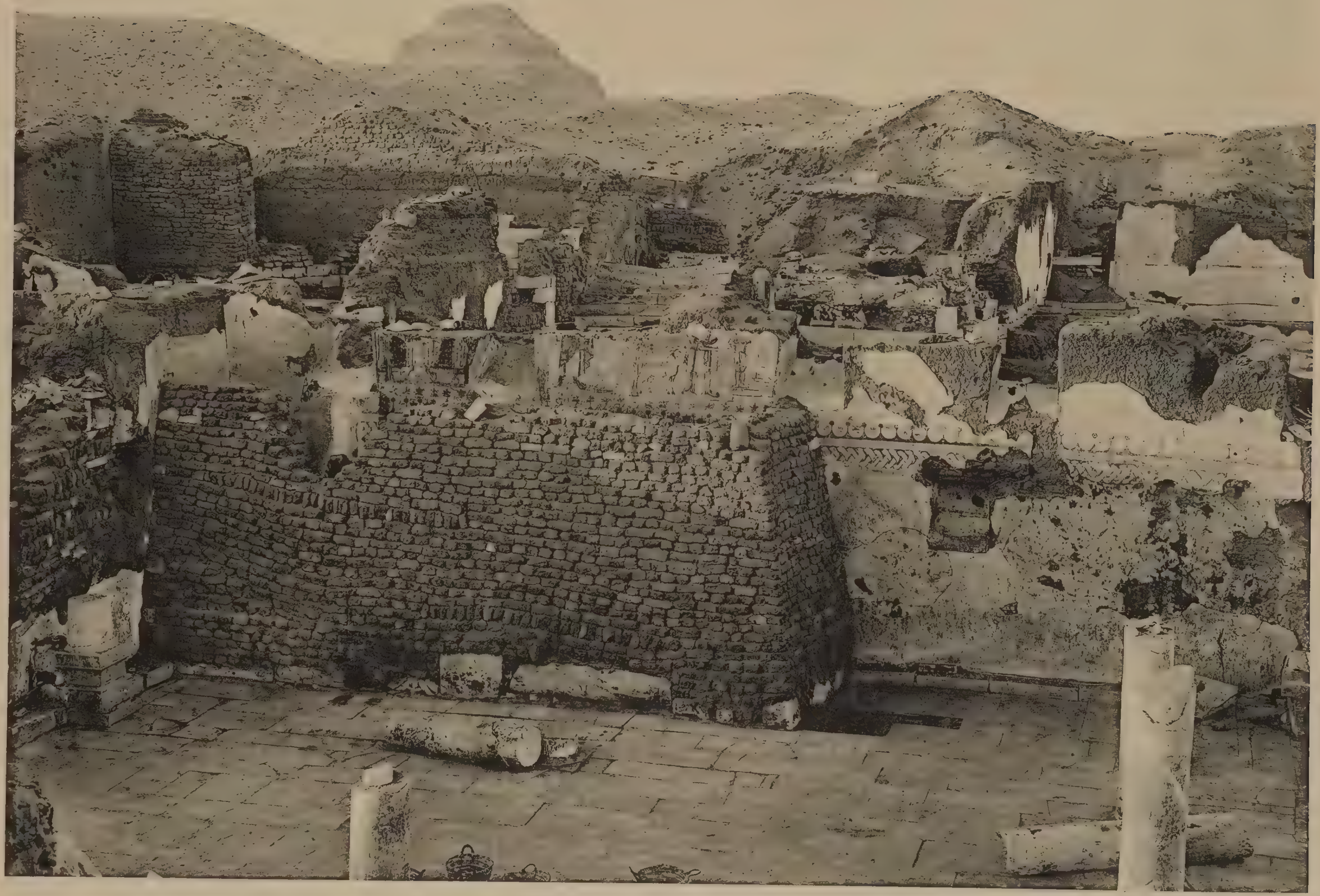


REFECTORY FROM WEST.

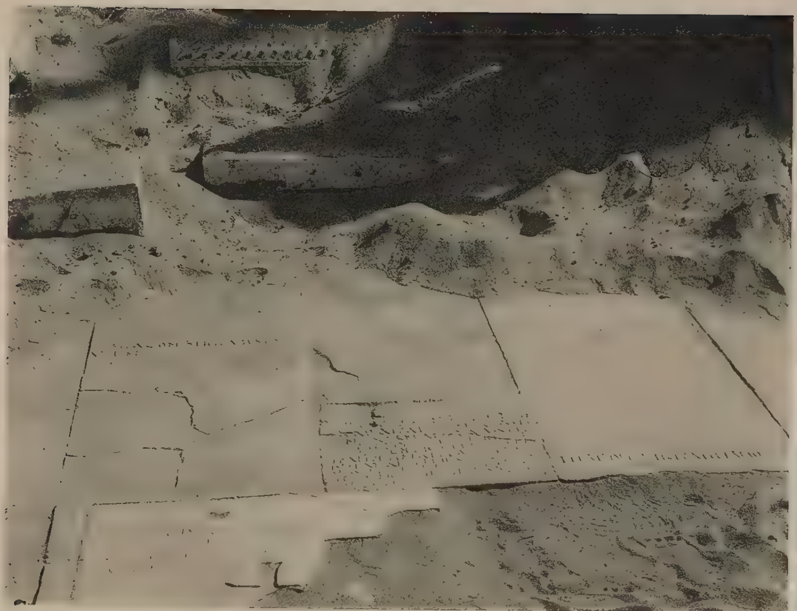


Phototypie Berthaud, Paris

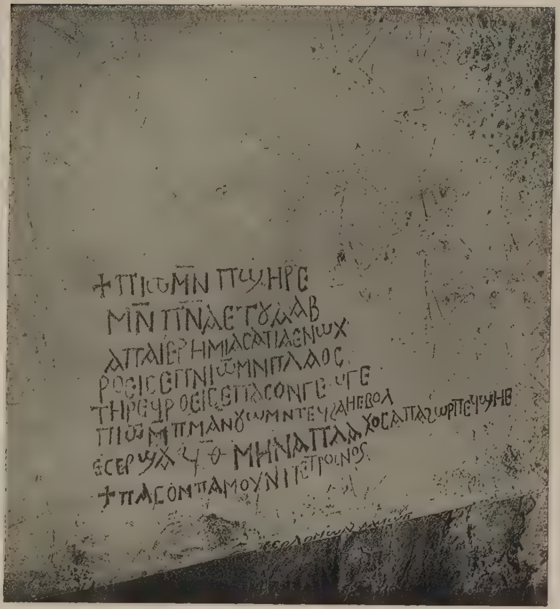
REFECTORY FROM EAST.



BUTTRESS AND PAINTINGS N. W. OF REFECTORY.



1



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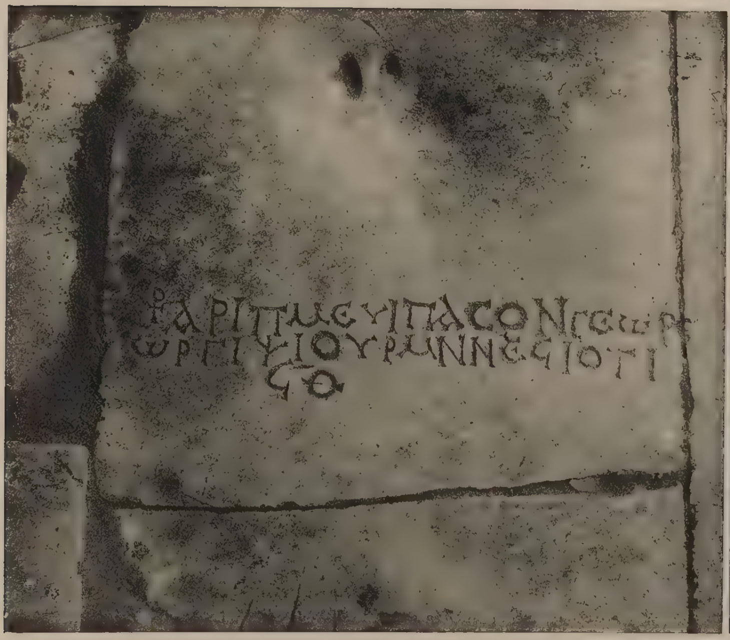
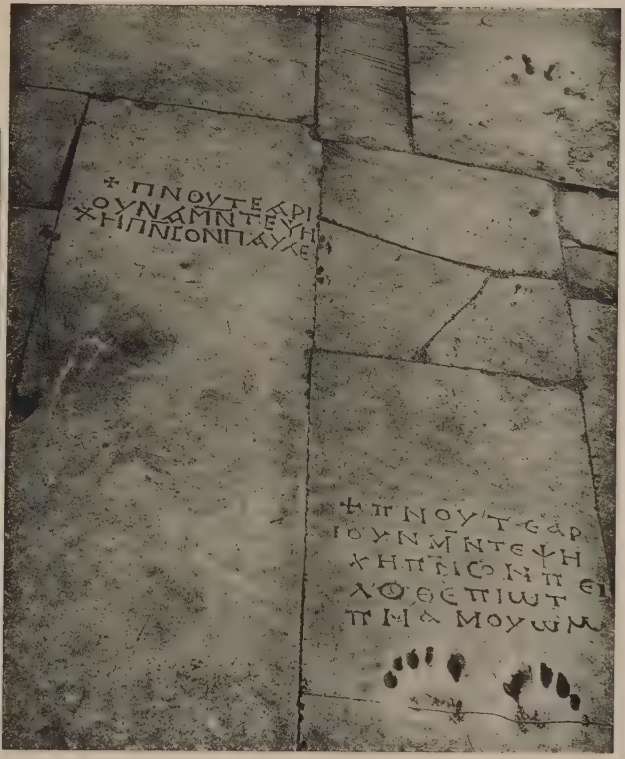
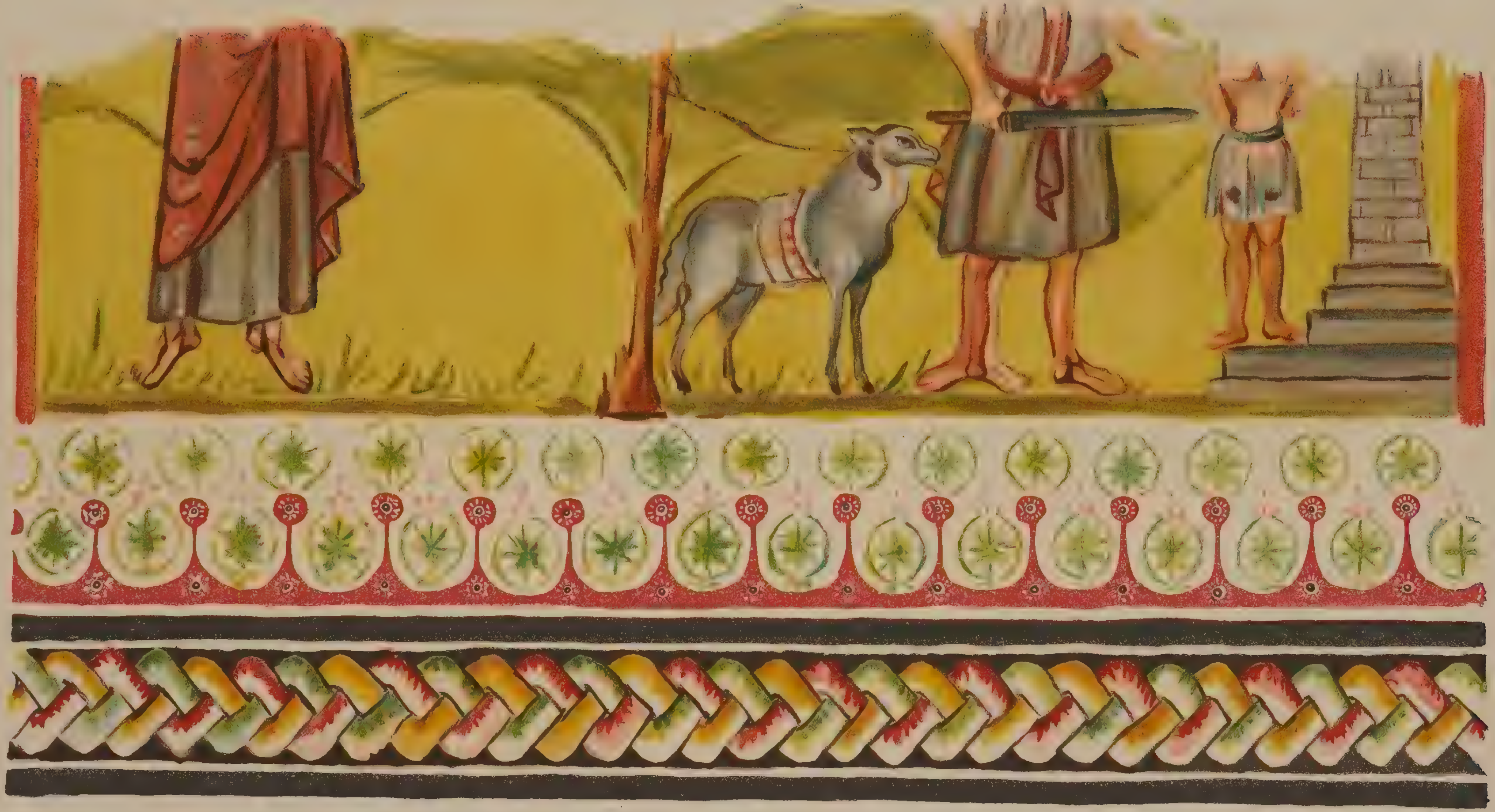


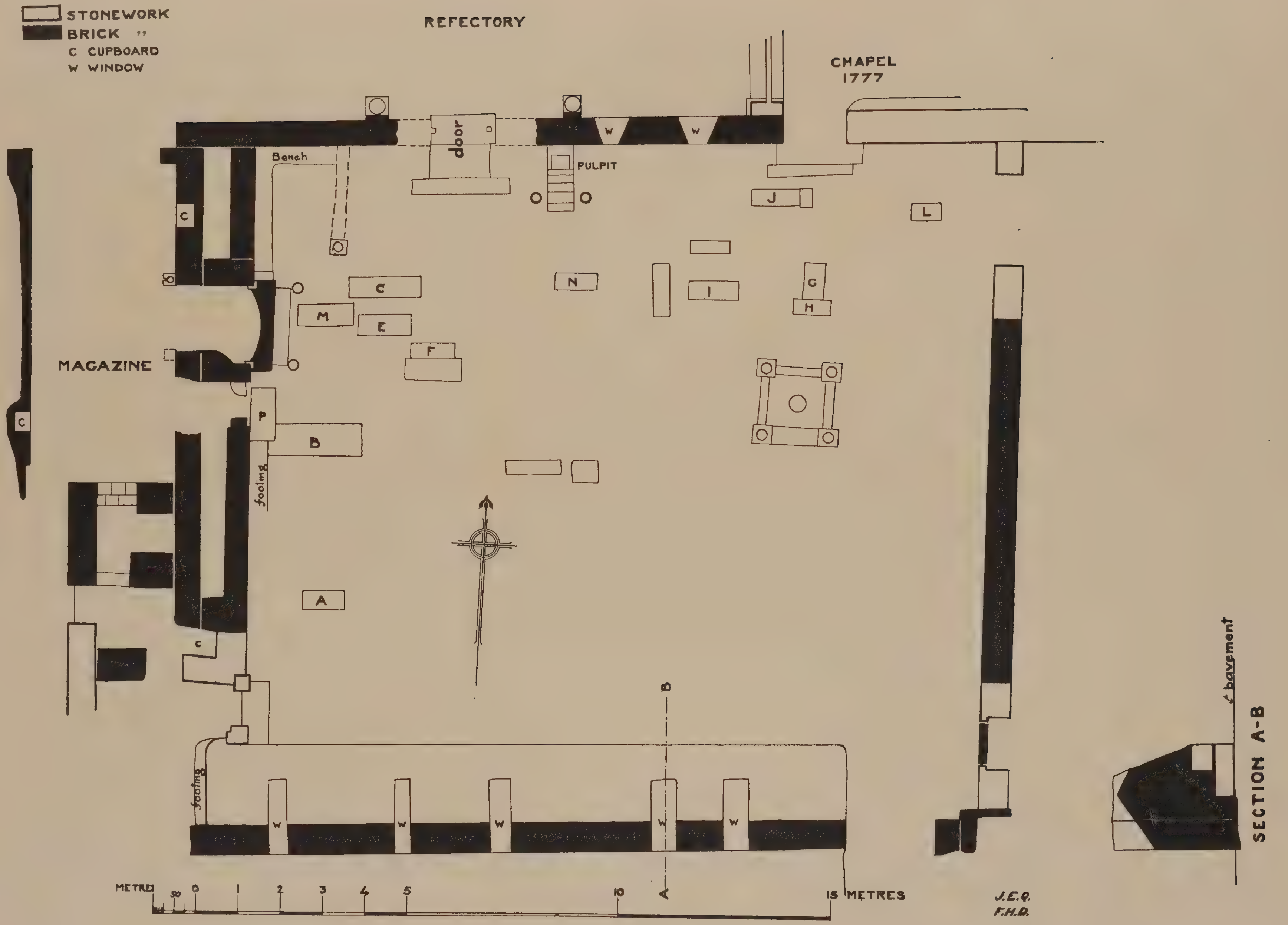
3



4

INSCRIPTIONS ON FLOOR OF REFECTORY.


A.A.Q.


STONEWORK
BRICK ,,
C CUPBOARD
W WINDOW
REFECTORY
CHAPEL 1777
door
PULPIT
Bench
MAGAZINE
C
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c
A
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L
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P
W
footing
footing
A
B
SECTION A-B
pavement
METRE
50
0
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3
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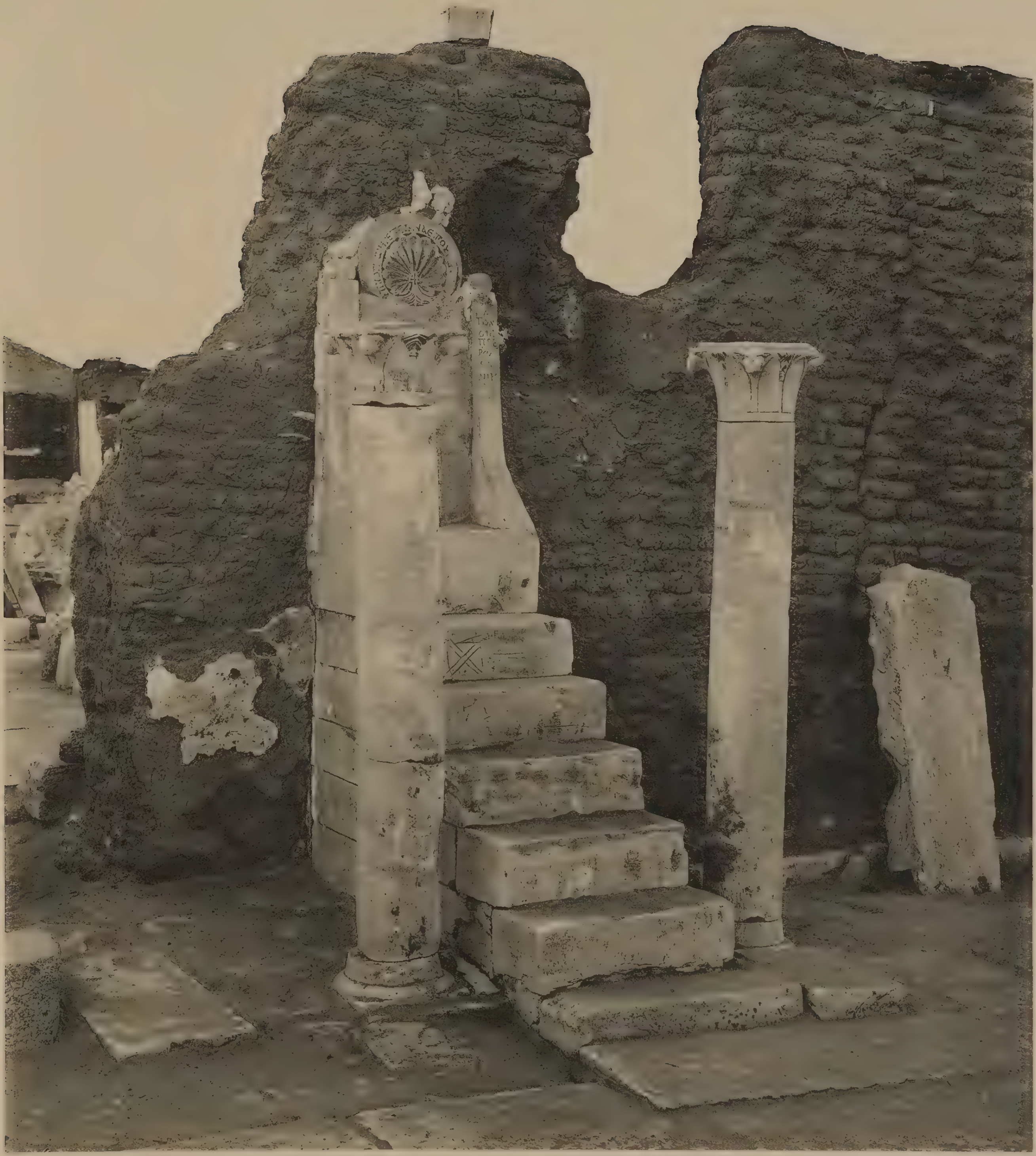
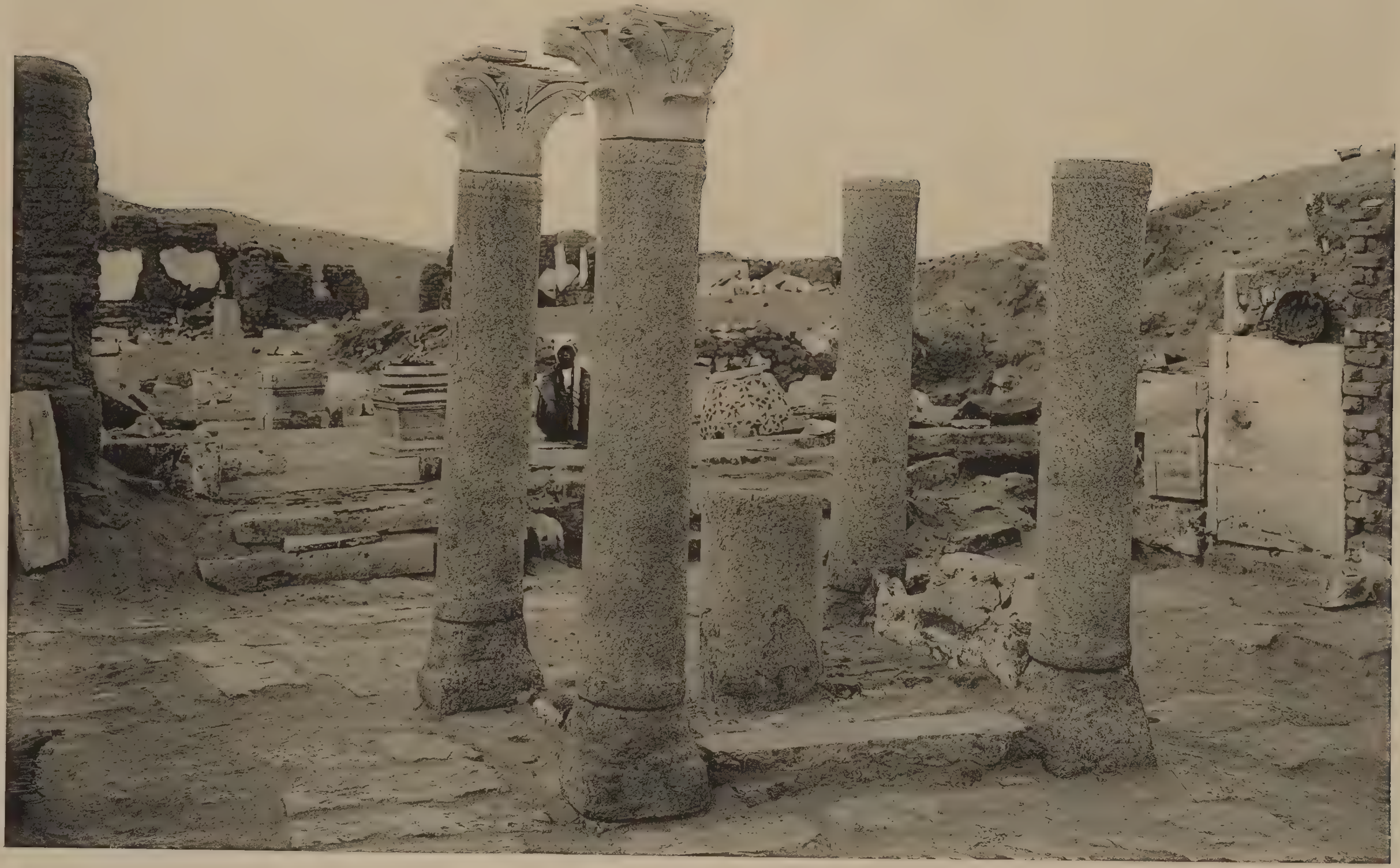
10
15 METRES
J.E.Q.
F.H.D.

PLAN OF OPEN COURT CONTAINING PULPIT.

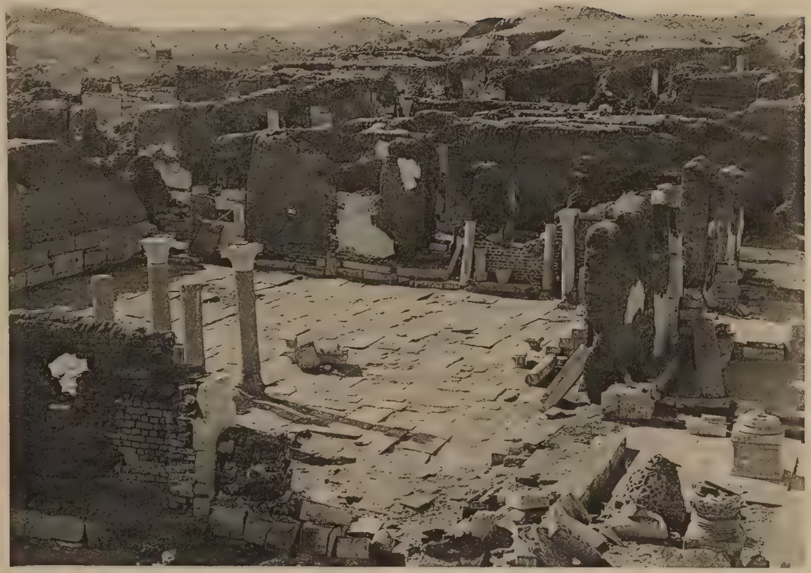


Phototypie Berthaud, Paris

PULPIT.



GRANITE COLUMNS AND SUPPORT FOR MARBLE BASIN.



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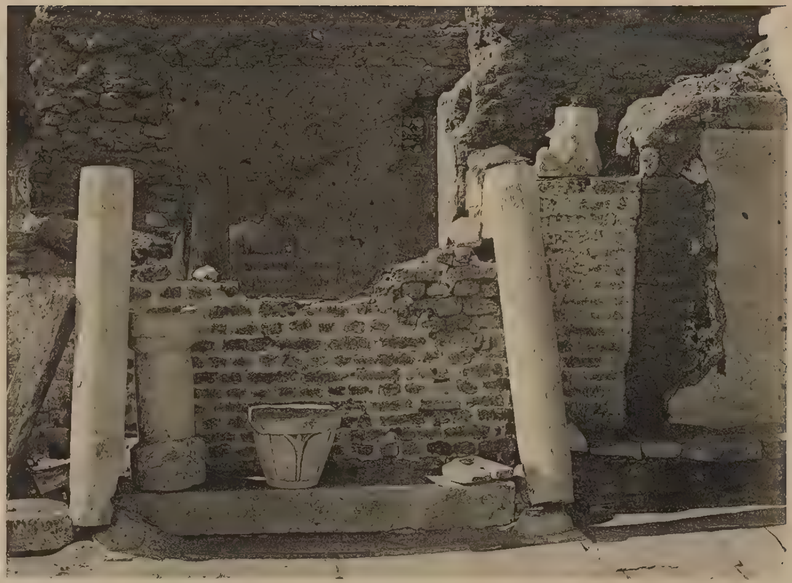

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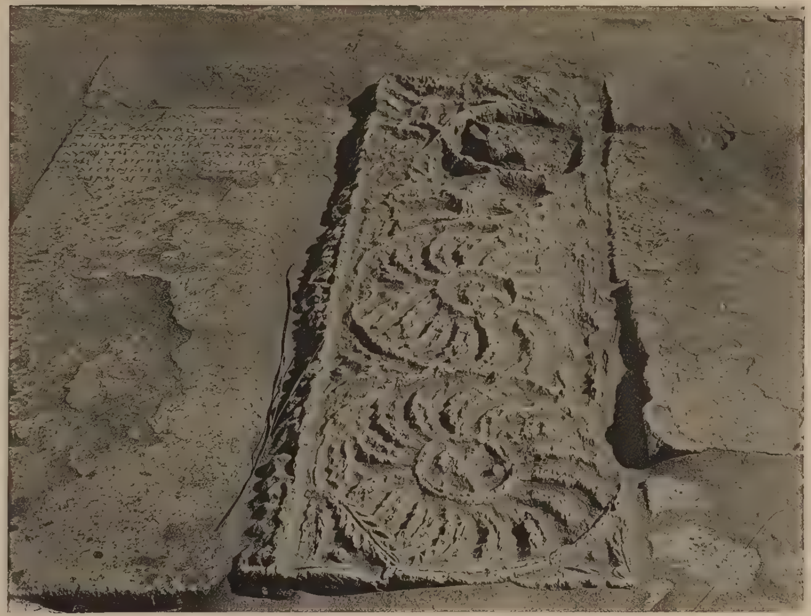

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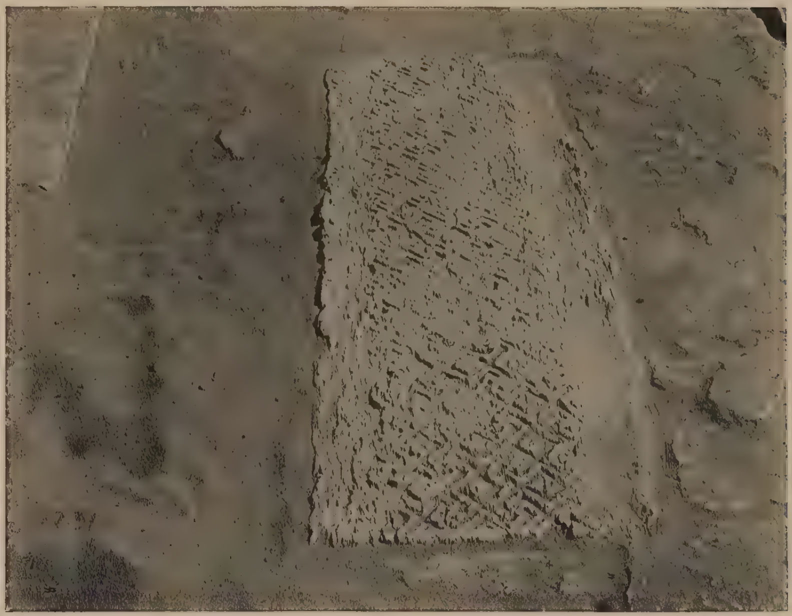

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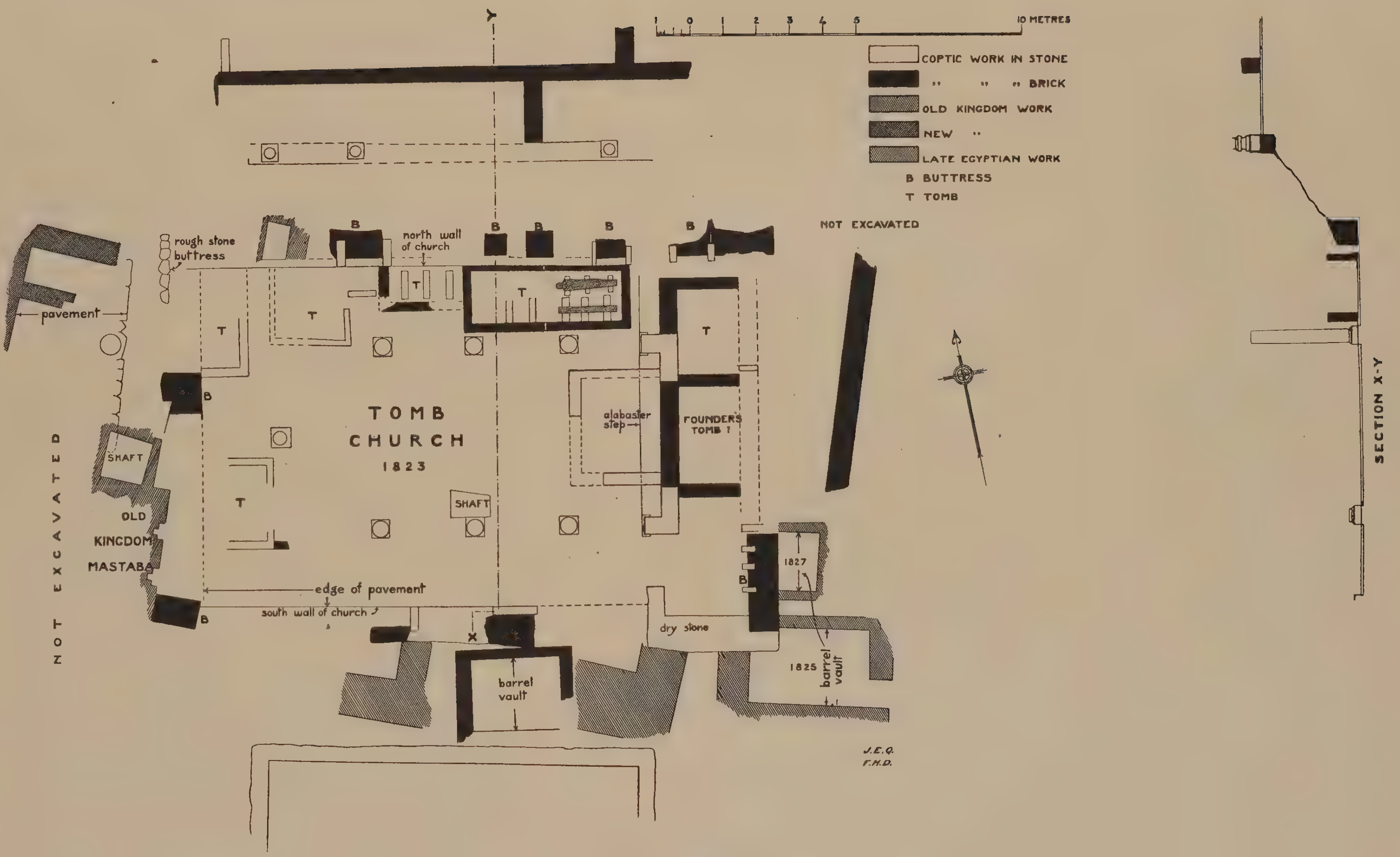
COURT OF THE PULPIT. DETAILS.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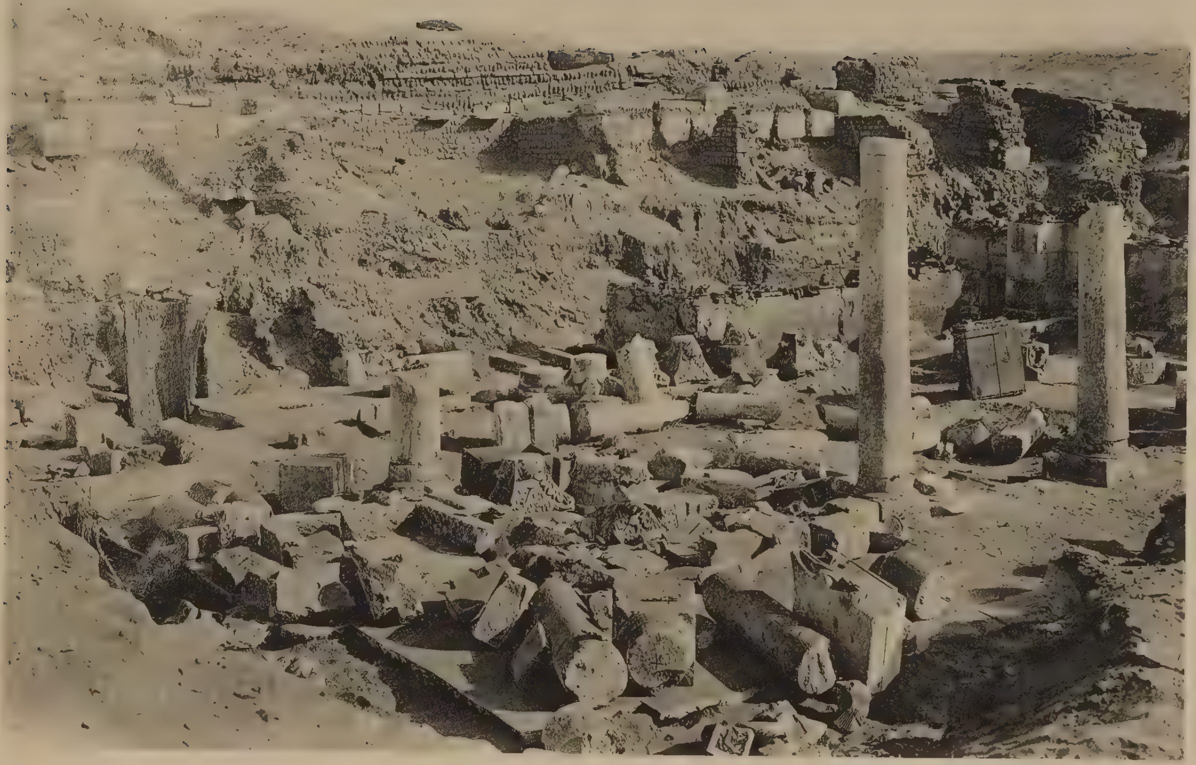
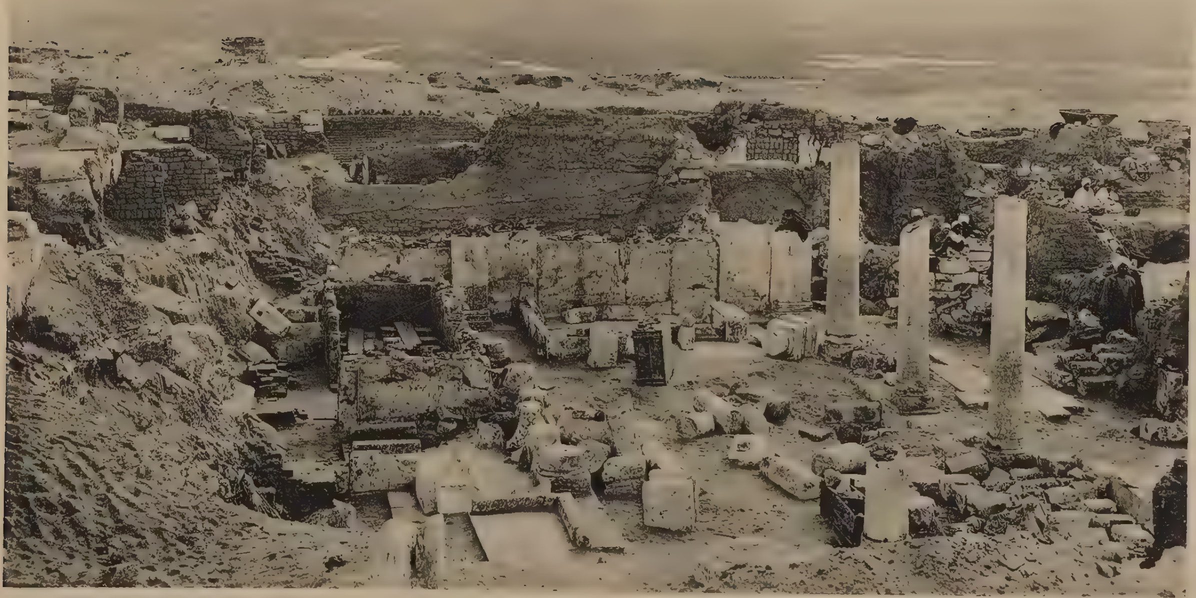
COPTIC WORK IN STONE
" " " BRICK
OLD KINGDOM WORK
NEW "
LATE EGYPTIAN WORK
B BUTTRESS
T TOMB
NOT EXCAVATED
B
north wall of church
rough stone buttress
pavement
T
TOMB CHURCH 1823
alabaster step
FOUNDER'S TOMB ?
SHAFT
OLD KINGDOM MASTABA
NOT EXCAVATED
edge of pavement
south wall of church
X
dry stone
1827
1825
barrel vault
J.E.Q.
F.M.D.
SECTION X-Y

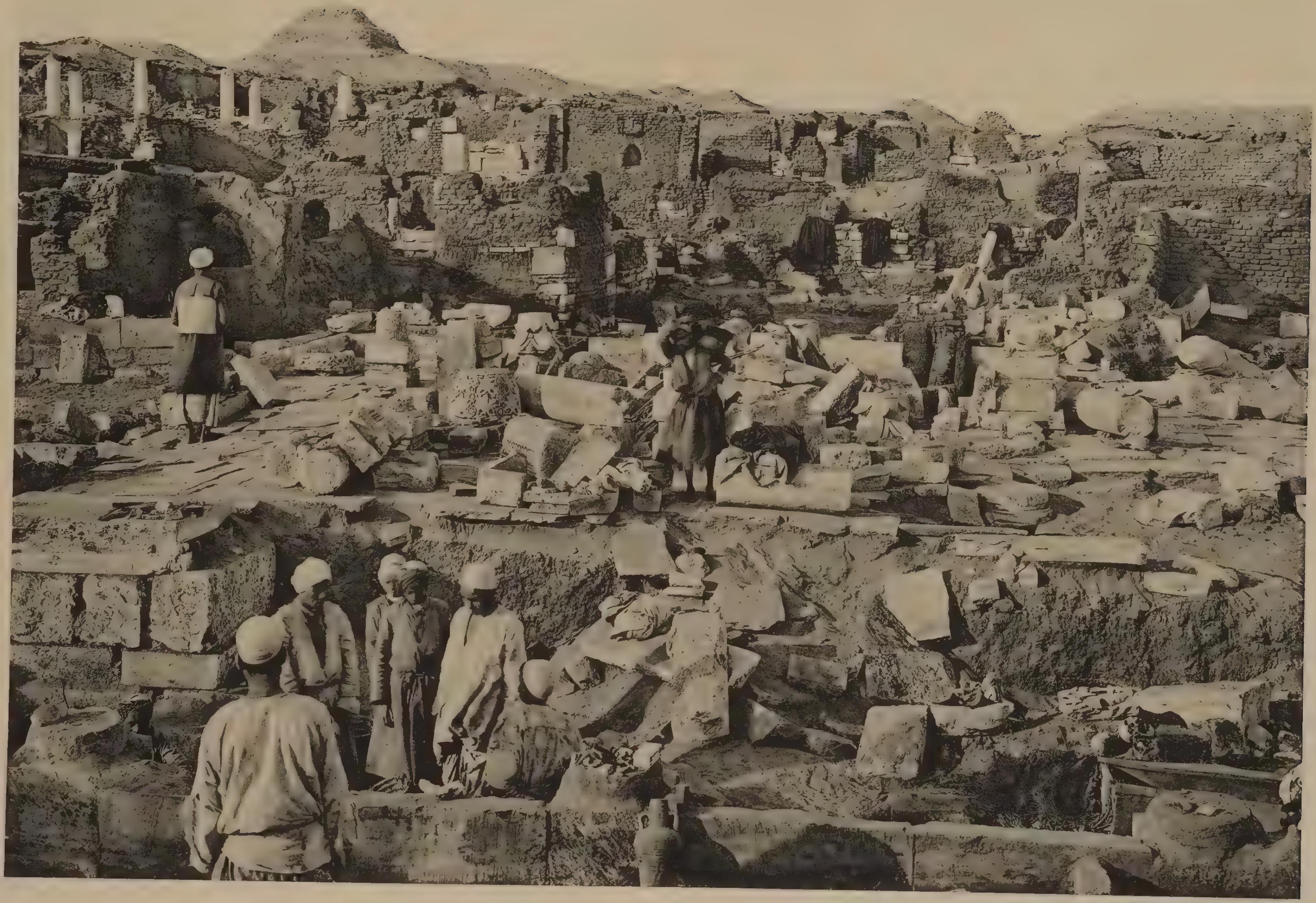
PLAN OF TOMB CHURCH.



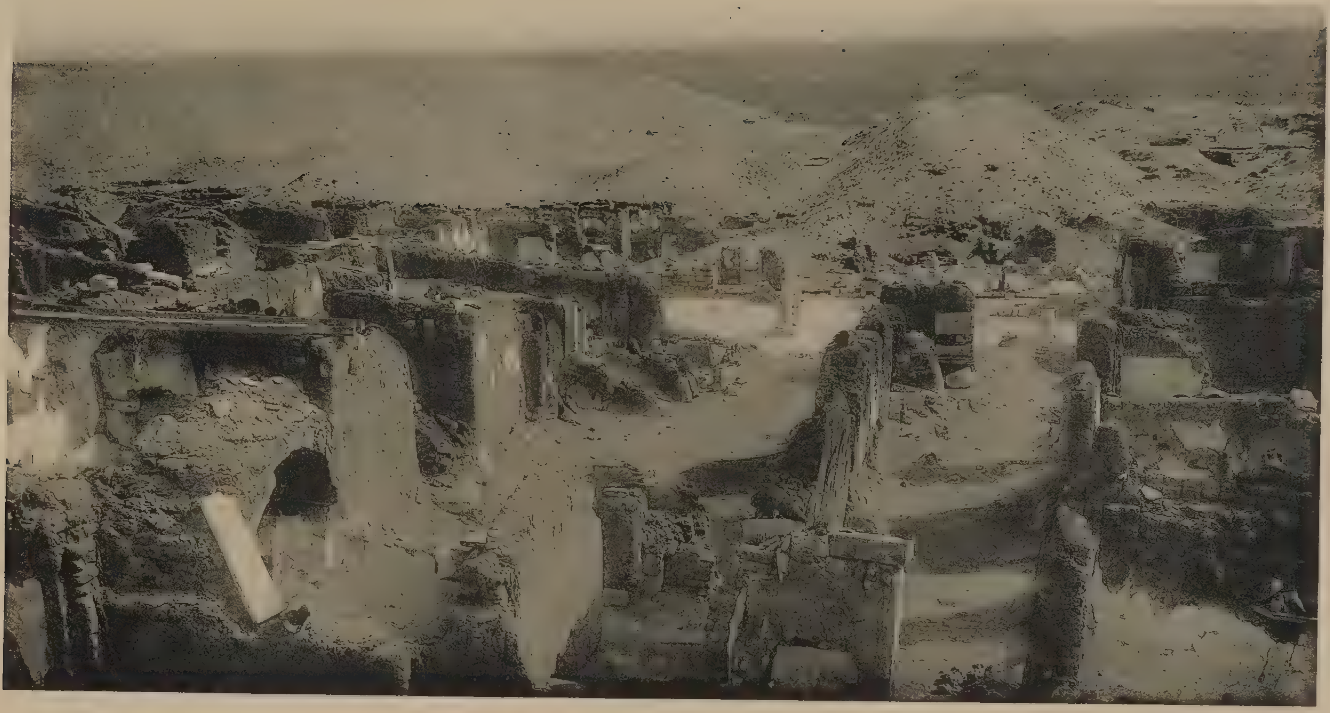


Phototypie Berthaud, Paris

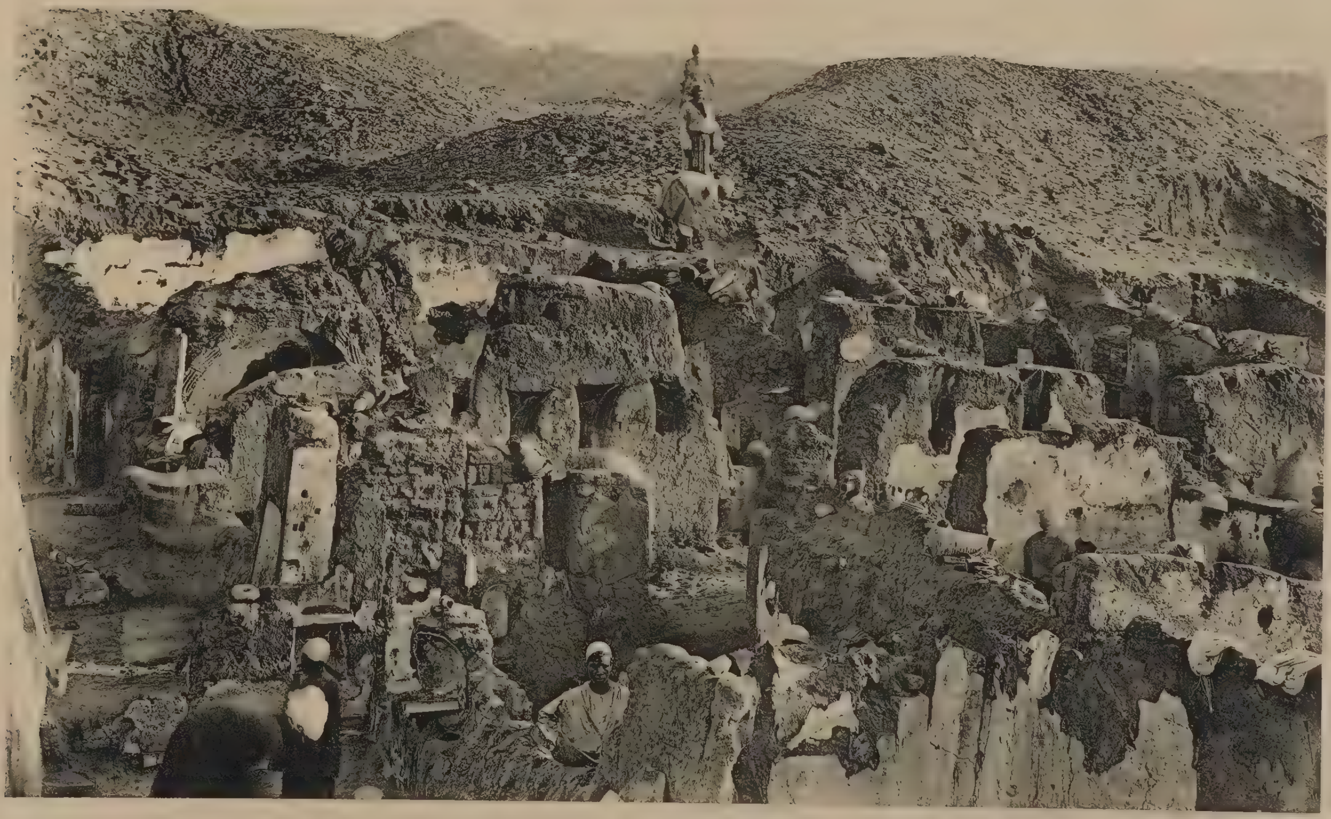
TOMB CHURCH FROM SOUTH-WEST AND FROM WEST.



THE FOURTH CHURCH (1952) FROM SOUTH.

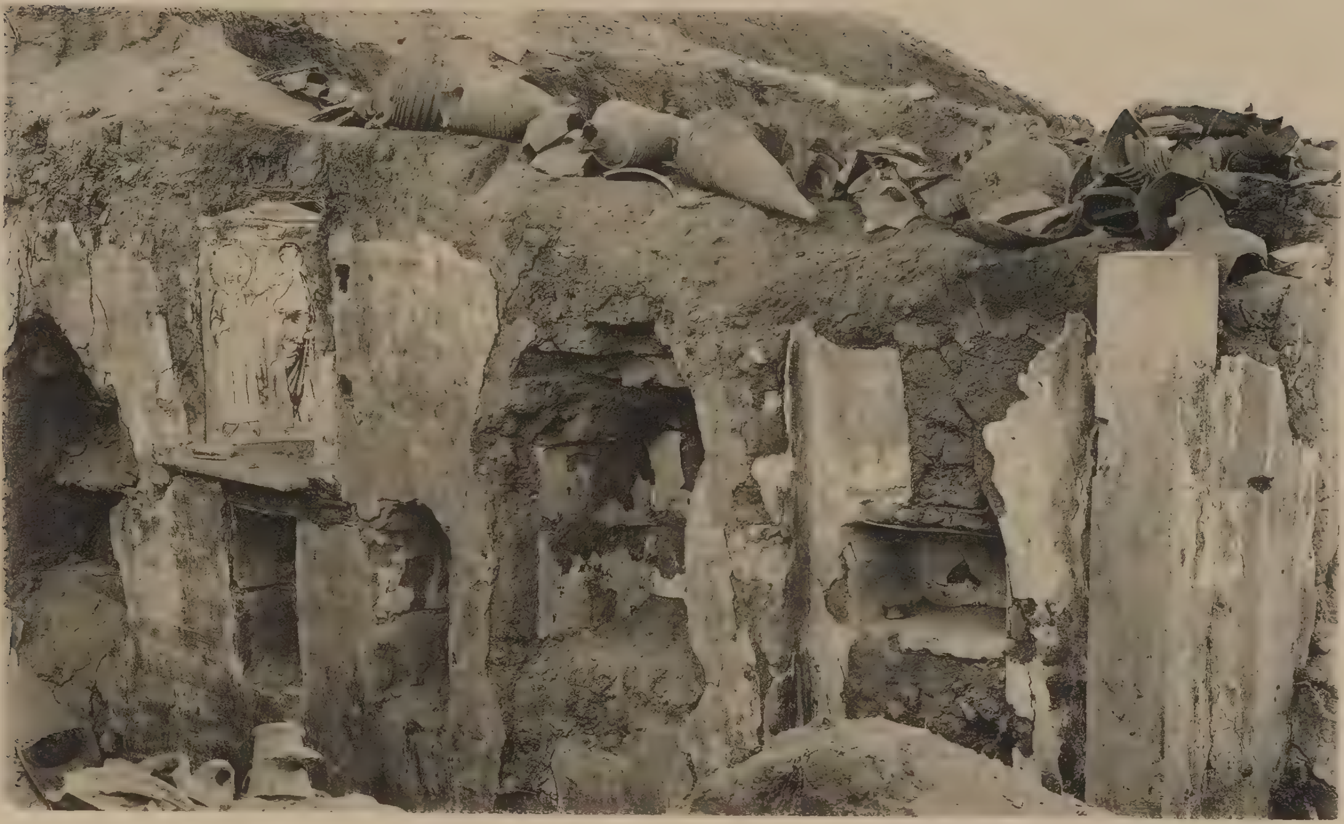


ROW OF CELLS.

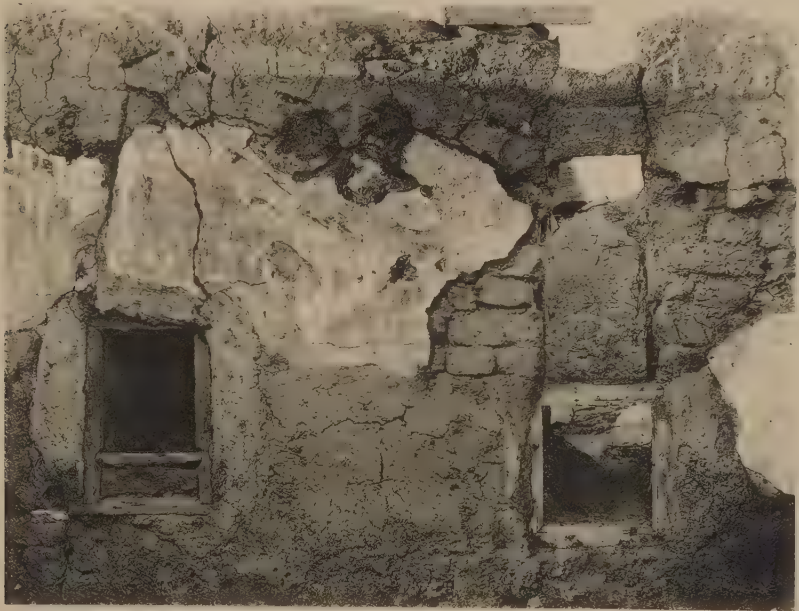


CELLS. AIR-SHAFTS IN WALLS.

Phototypie Berthaud

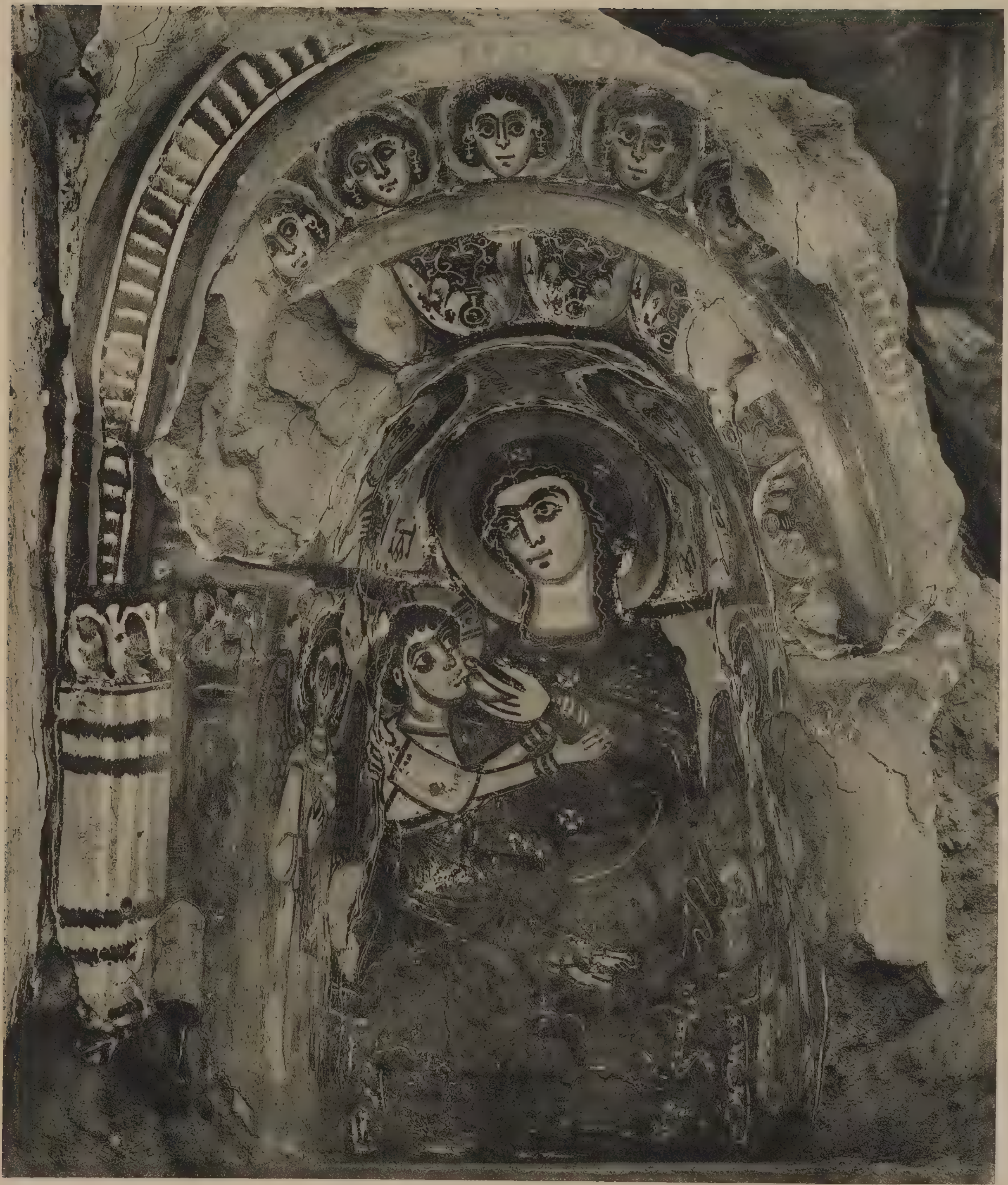


EAST WALL OF A CELL.

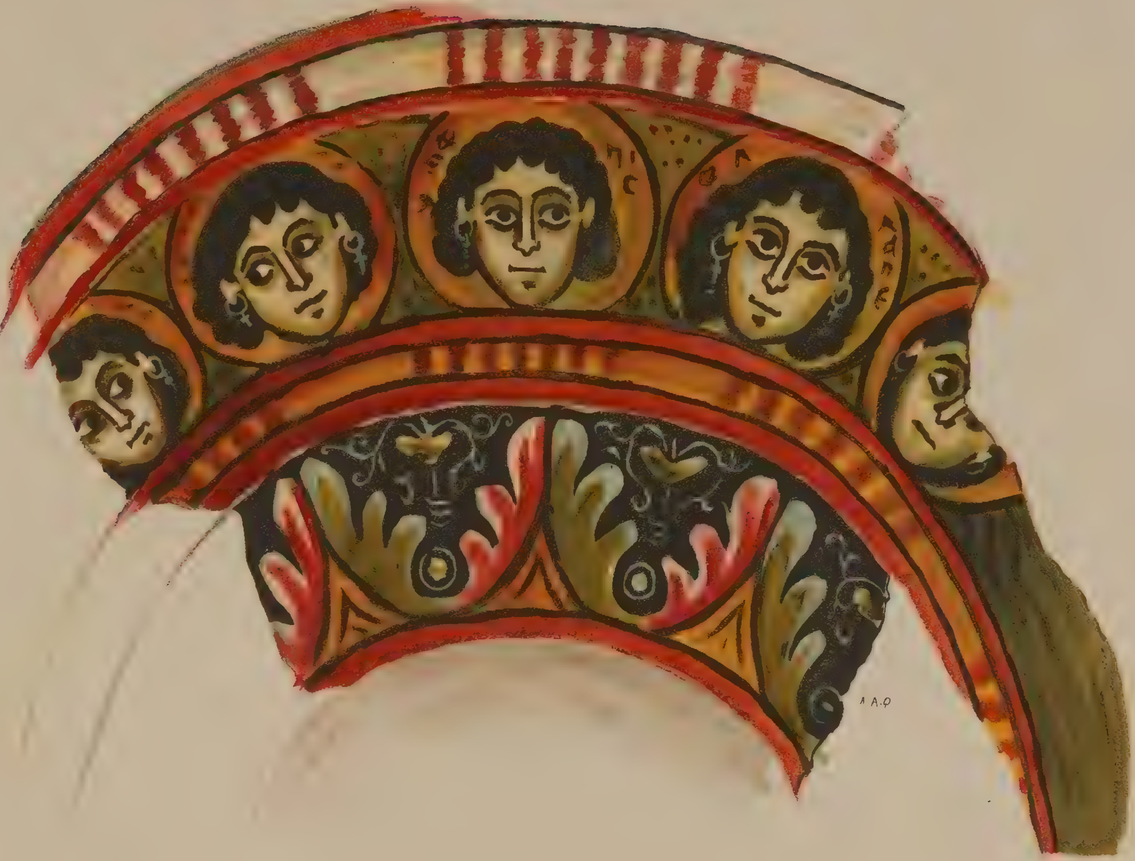


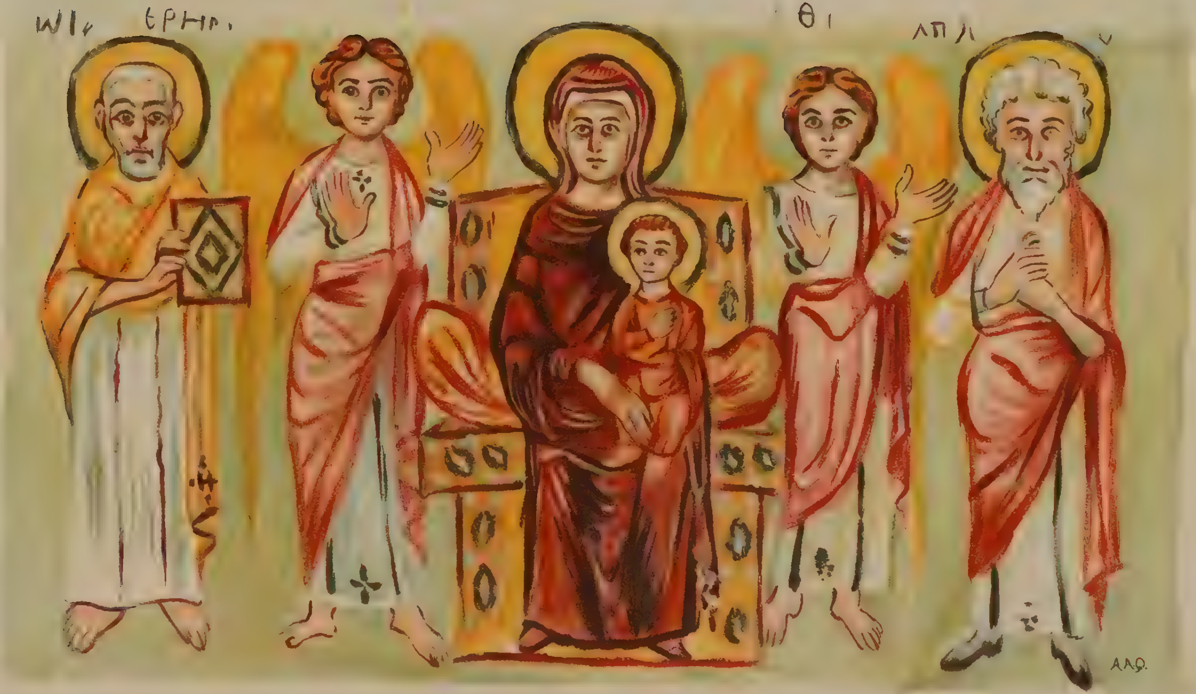
AIR-SHAFTS IN NORTH WALL OF A CELL.

Phototypie Berthaud



FROM NICHE IN A CELL (1725).


A.A.Q.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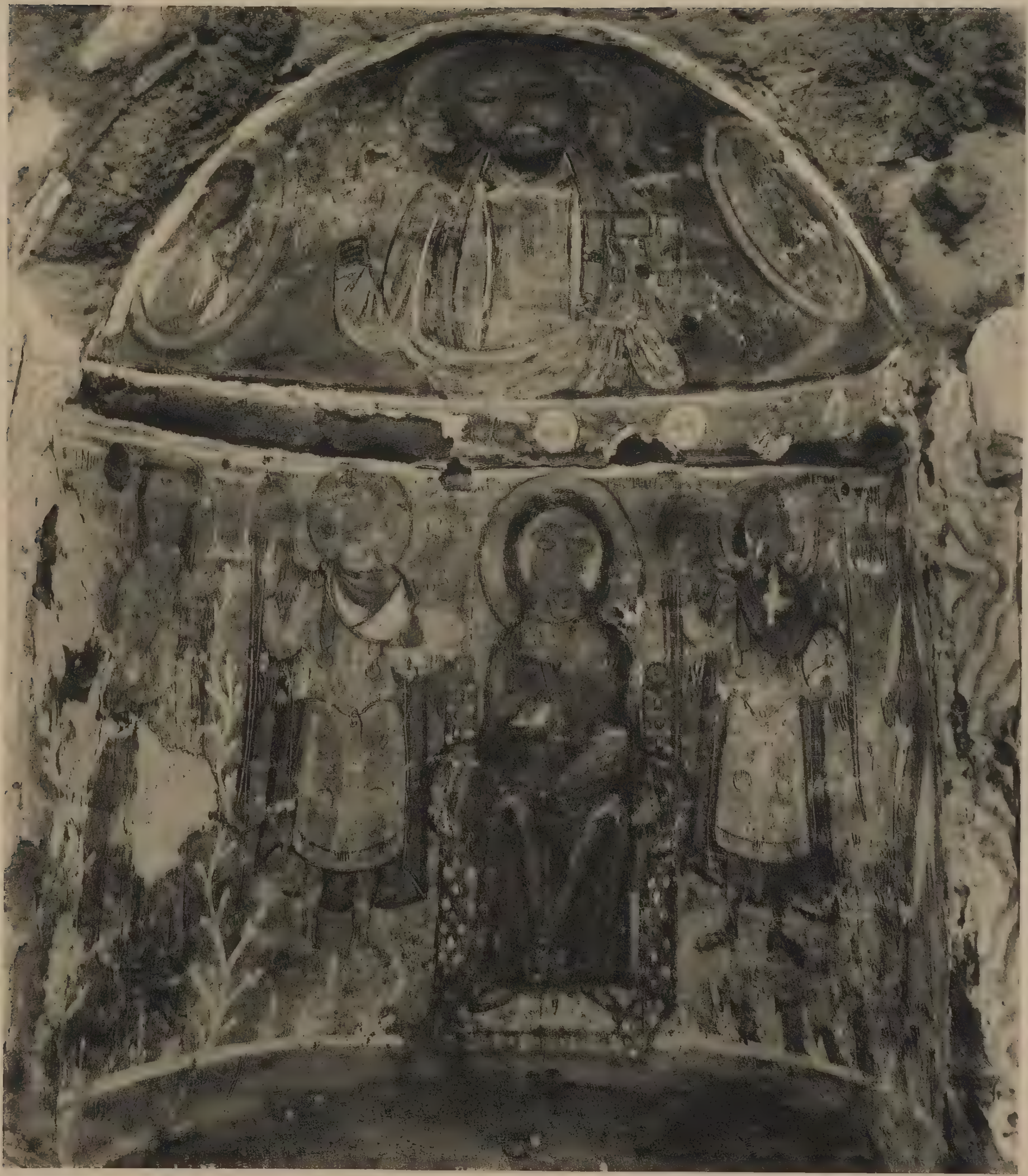
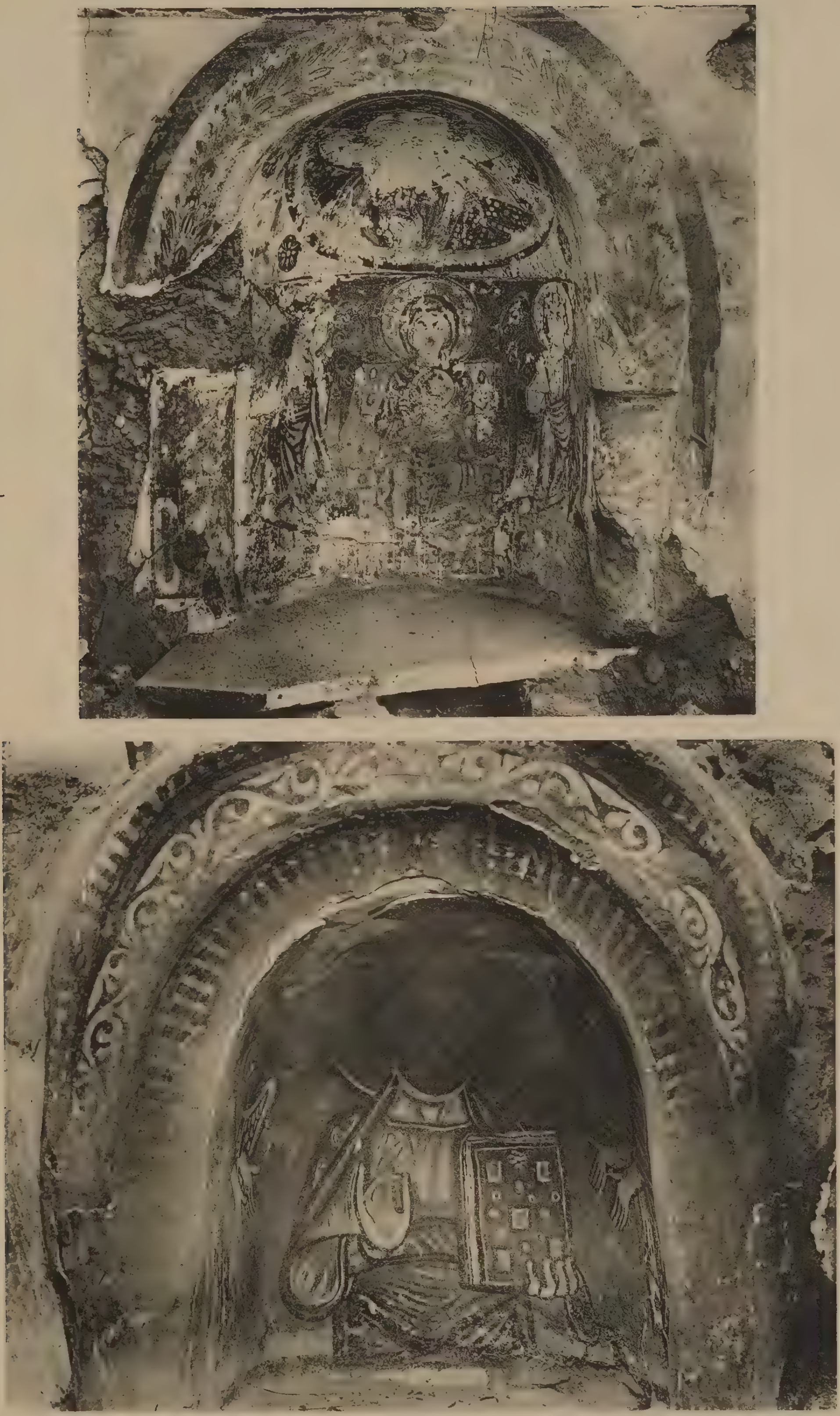
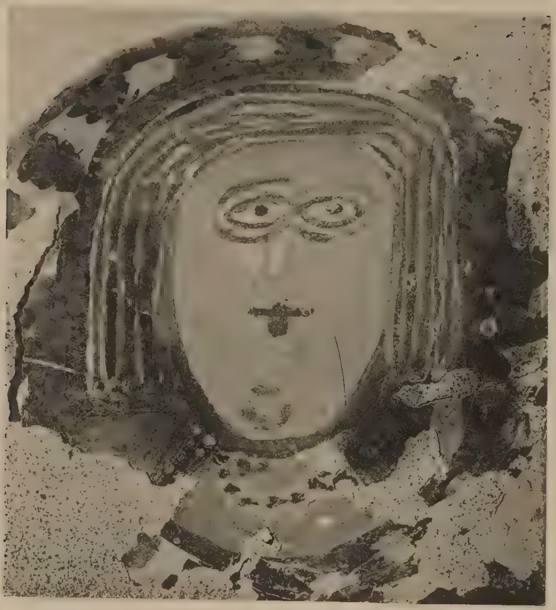
A.A.Q.



FROM A CELL (1727).



TWO PAINTED NICHES (1723 AND 1795).



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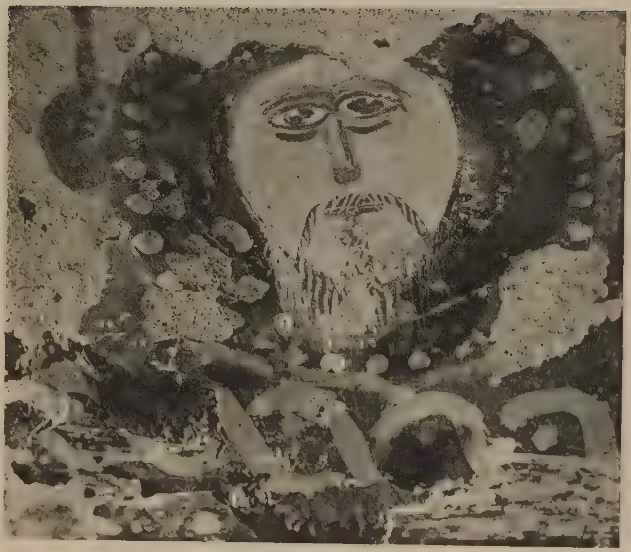

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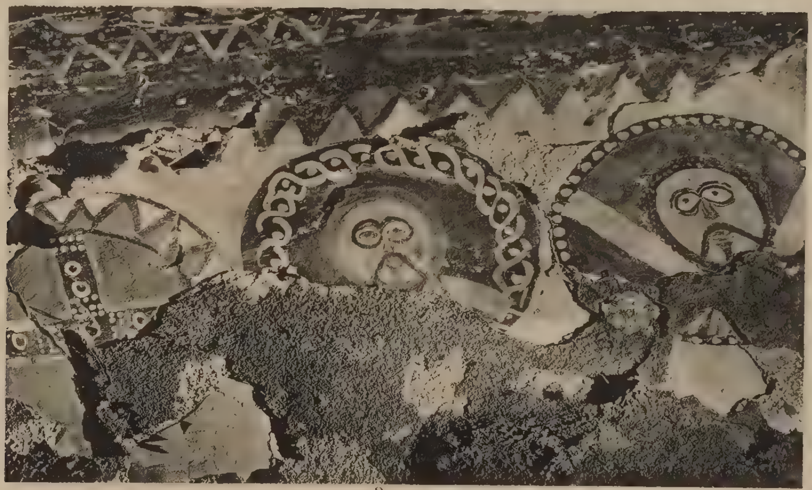

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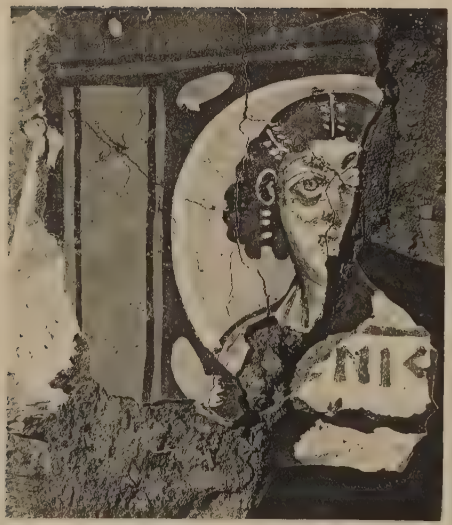

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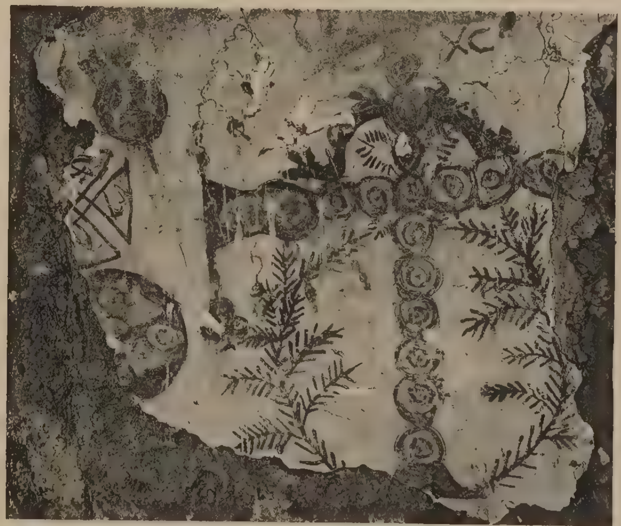

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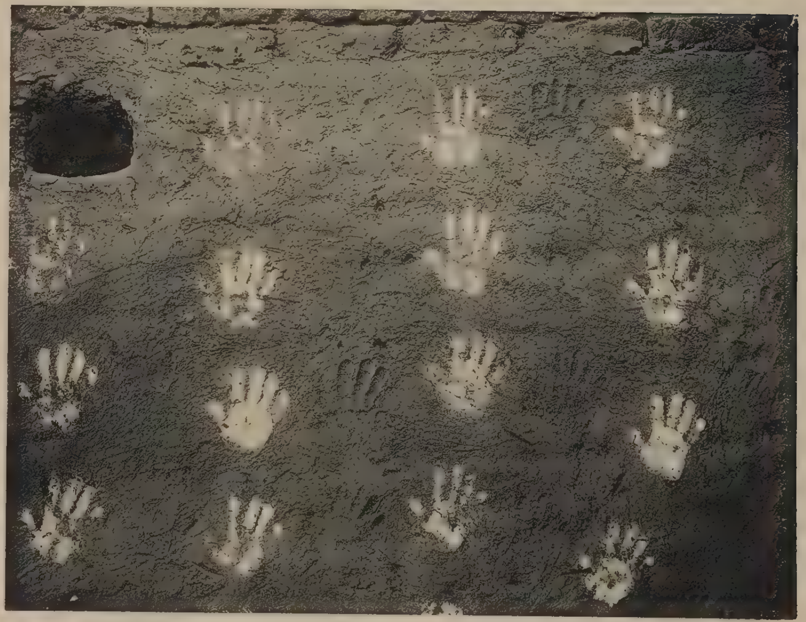

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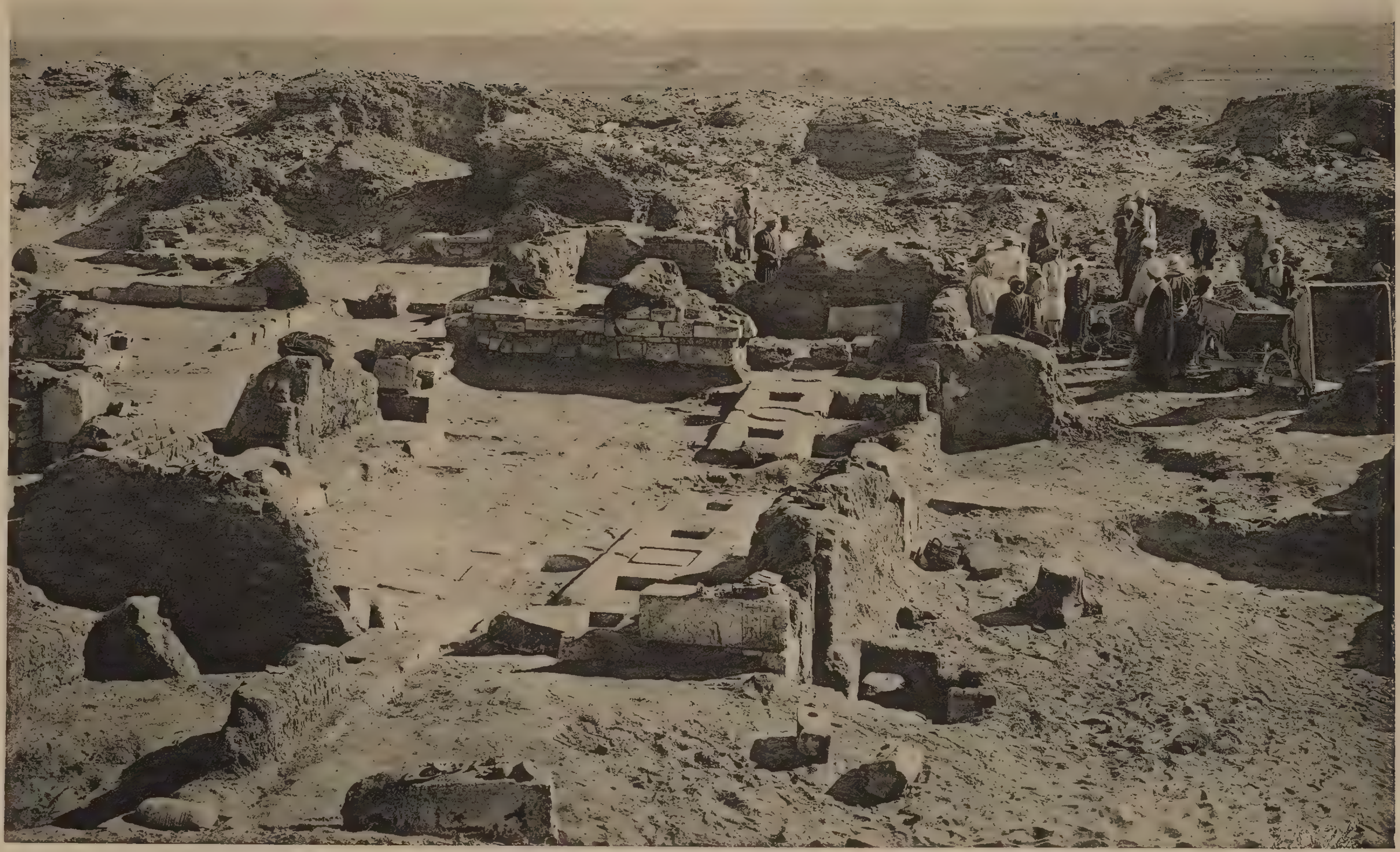
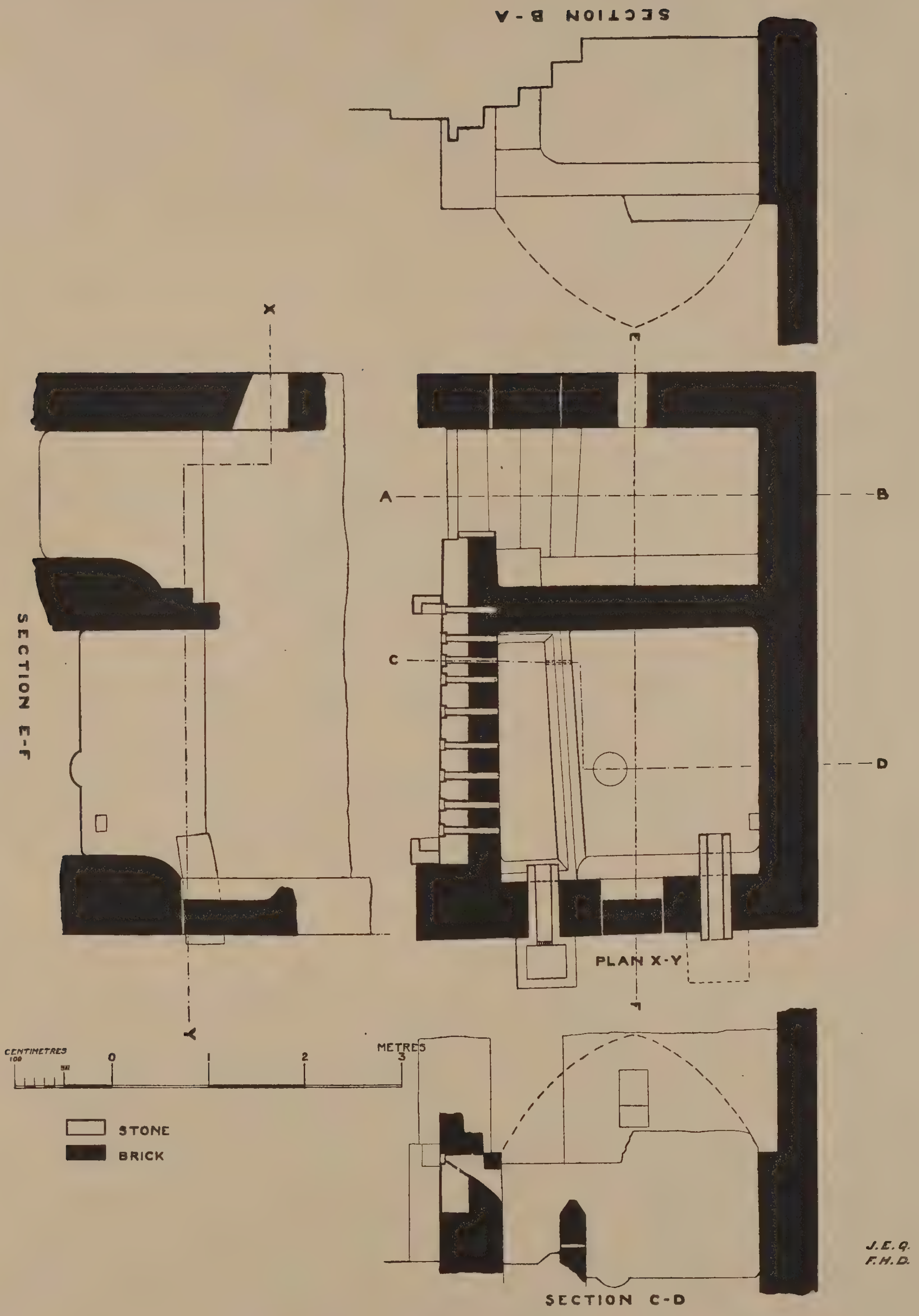
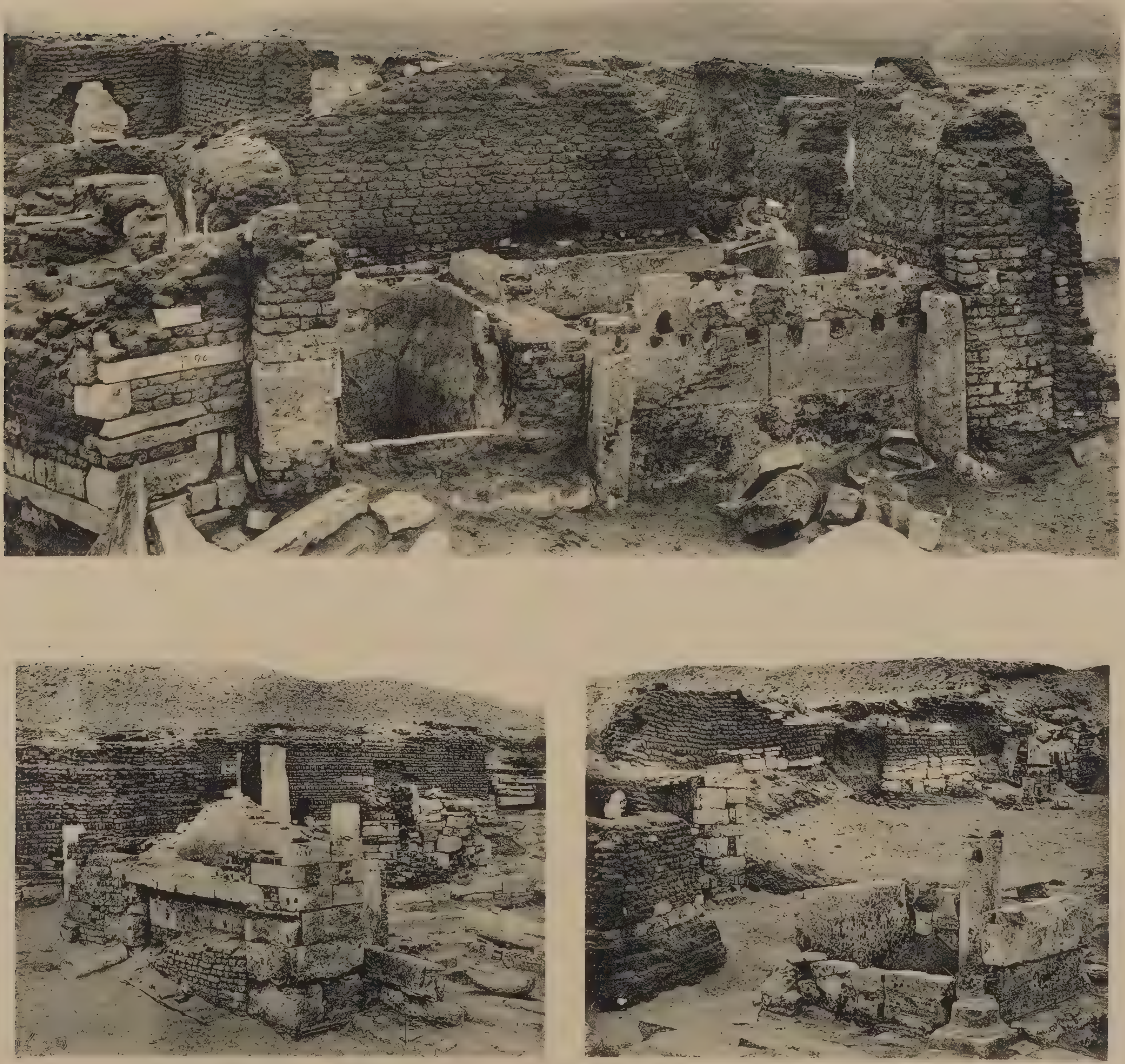


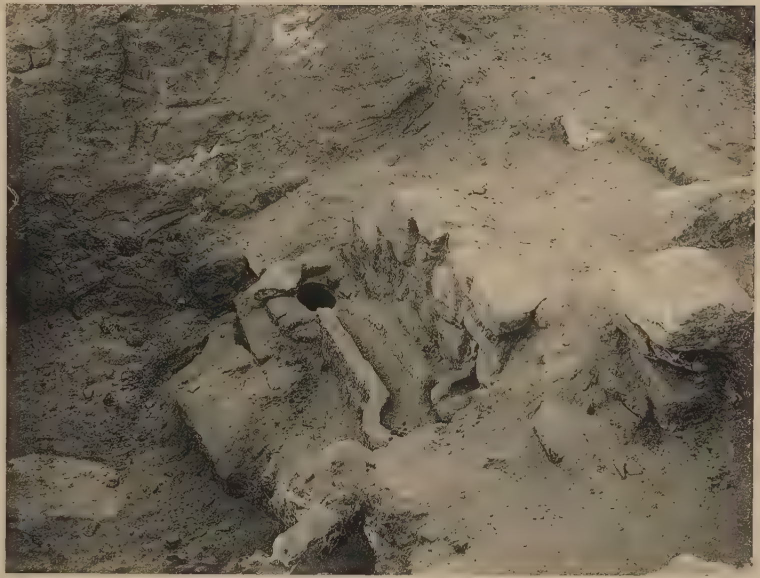
OIL-PRESS.


SECTION B-A
X
A
B
C
D
E
F
SECTION E-F
PLAN X-Y
Y
CENTIMETRES
100
50
0
1
2
METRES
3
STONE
BRICK
J.E.Q.
F.H.D.
SECTION C-D

TANK S. E. OF MAIN CHURCH (1783).



WATER-TANKS.



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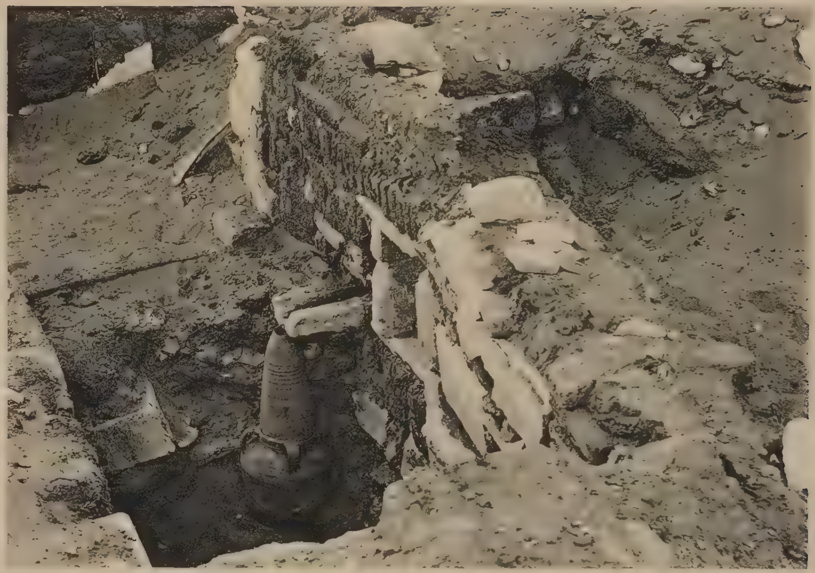

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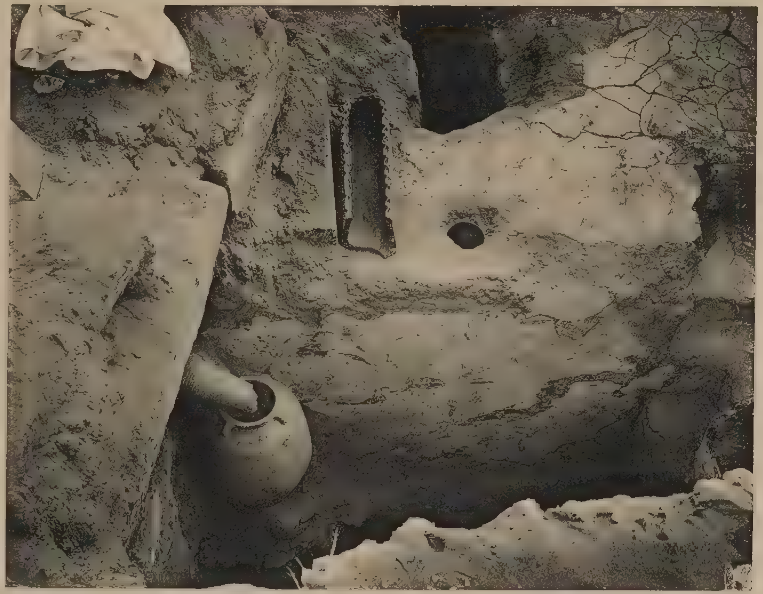

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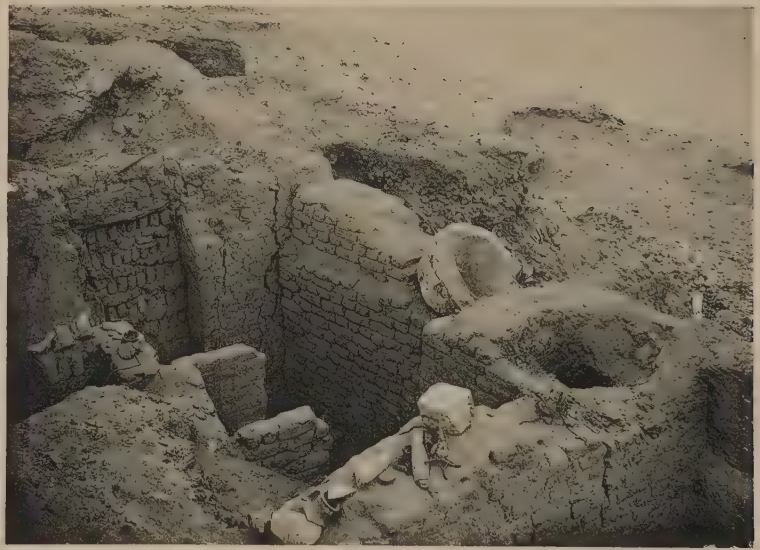

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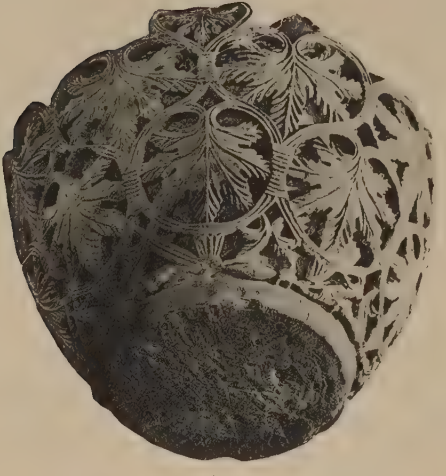

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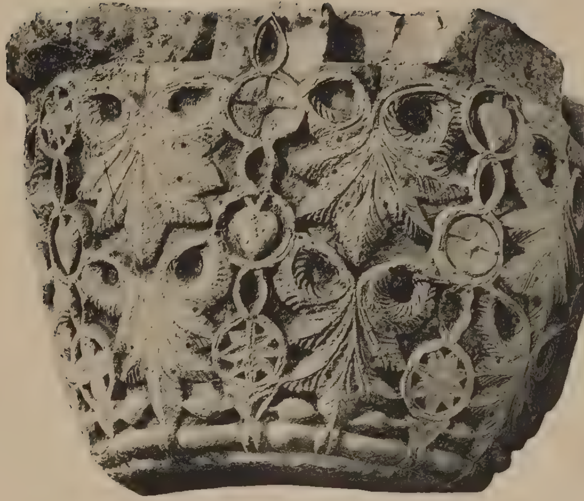

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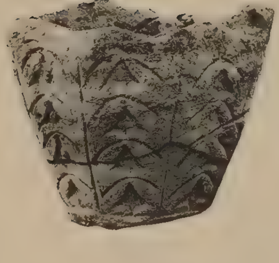

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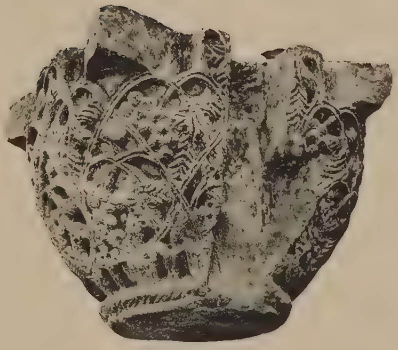

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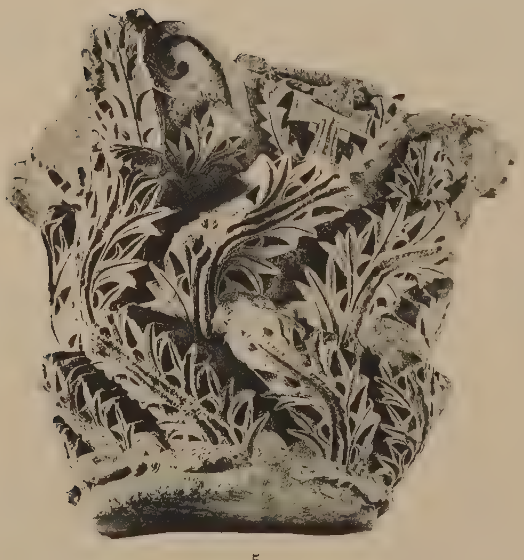

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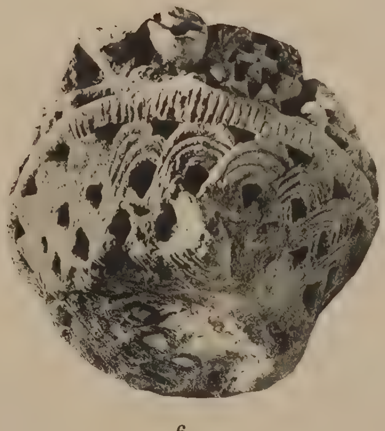

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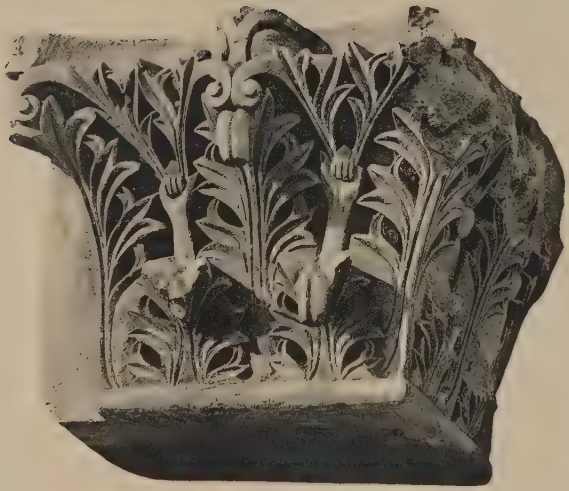

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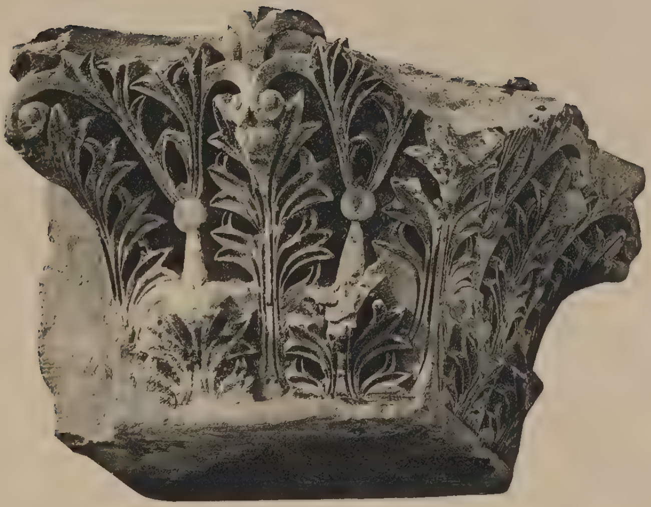

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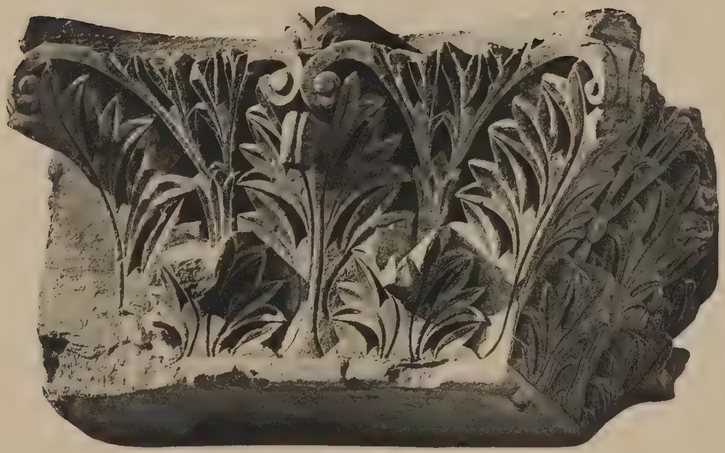

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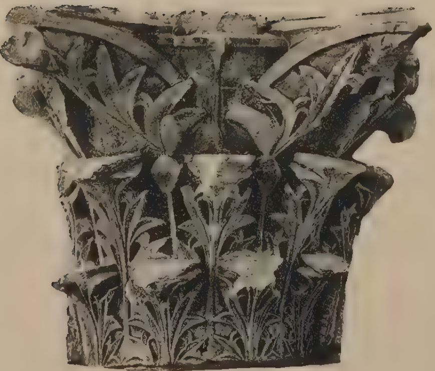

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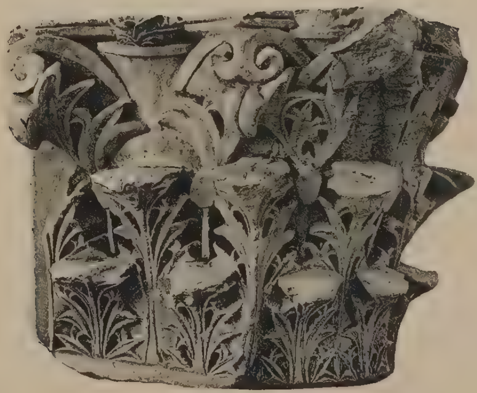

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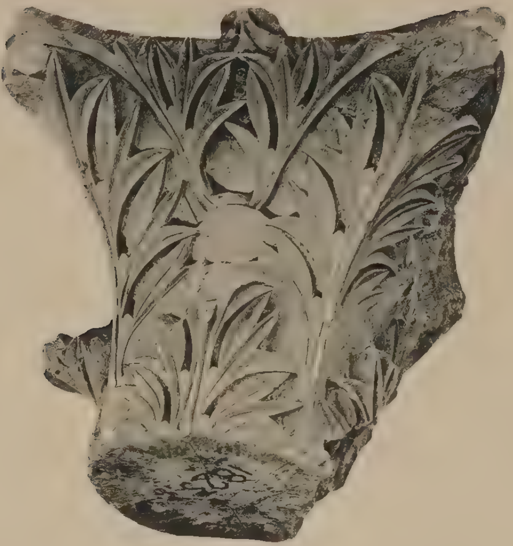
Phototypie Berthaud



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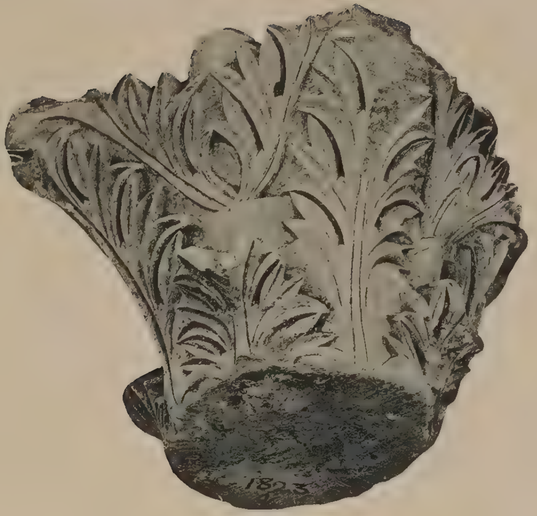

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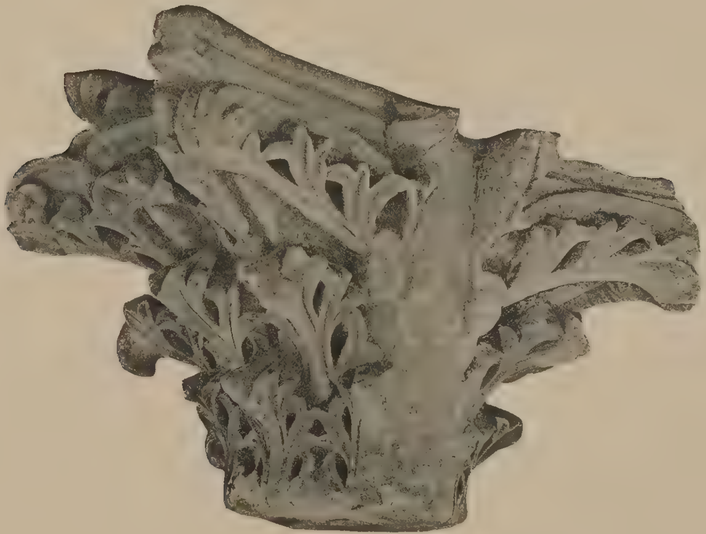

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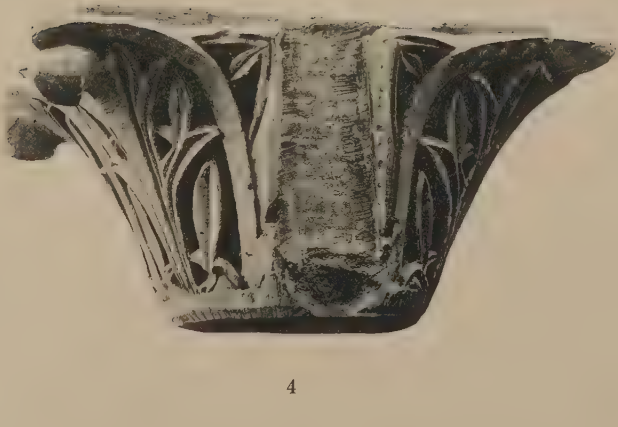

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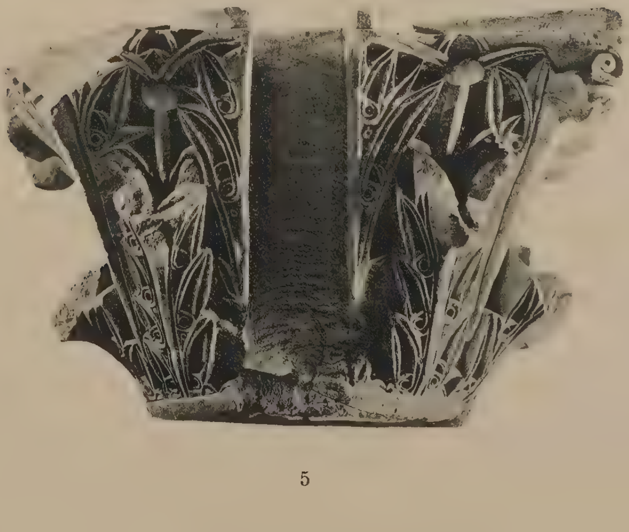

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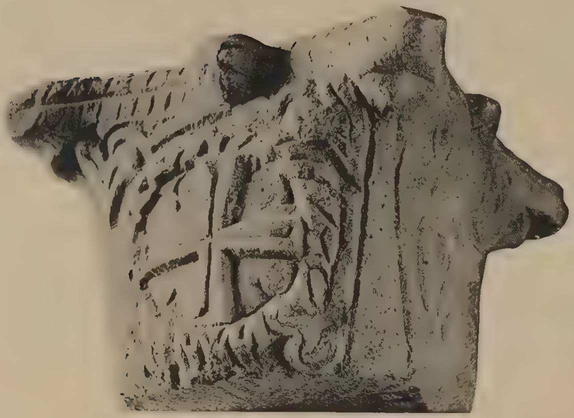
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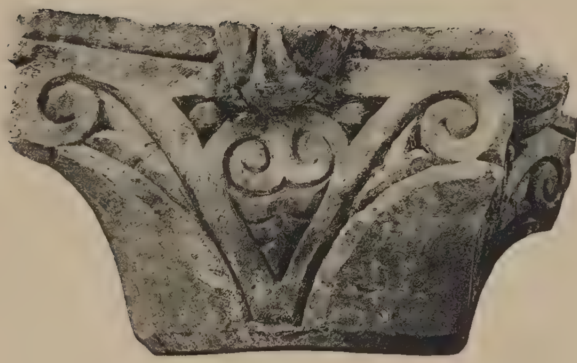
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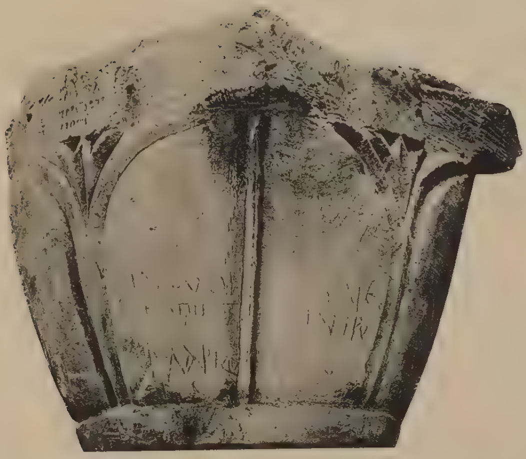
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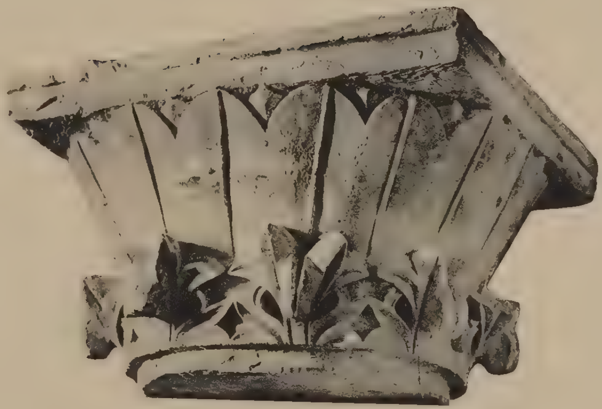
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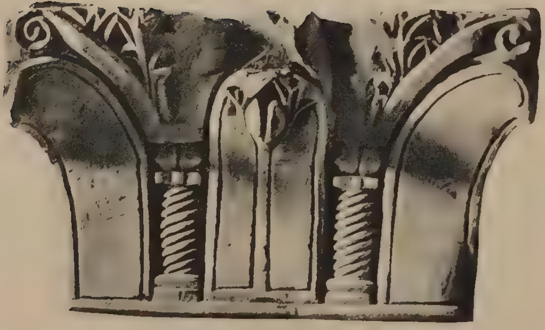
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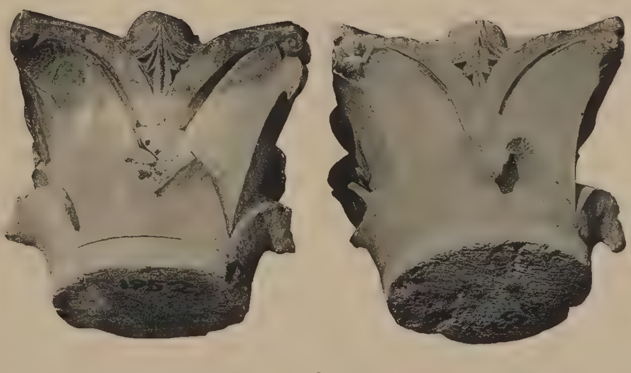
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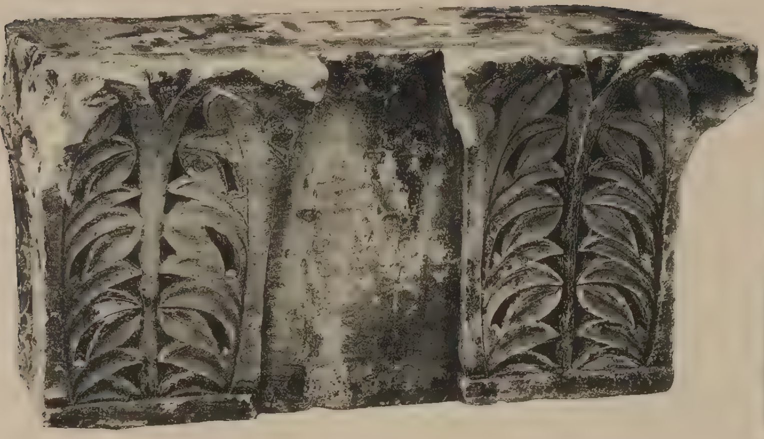
Phototypie Berthaud



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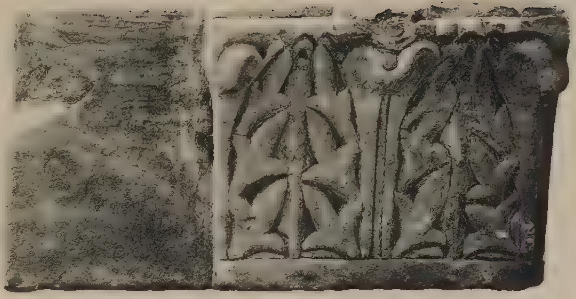

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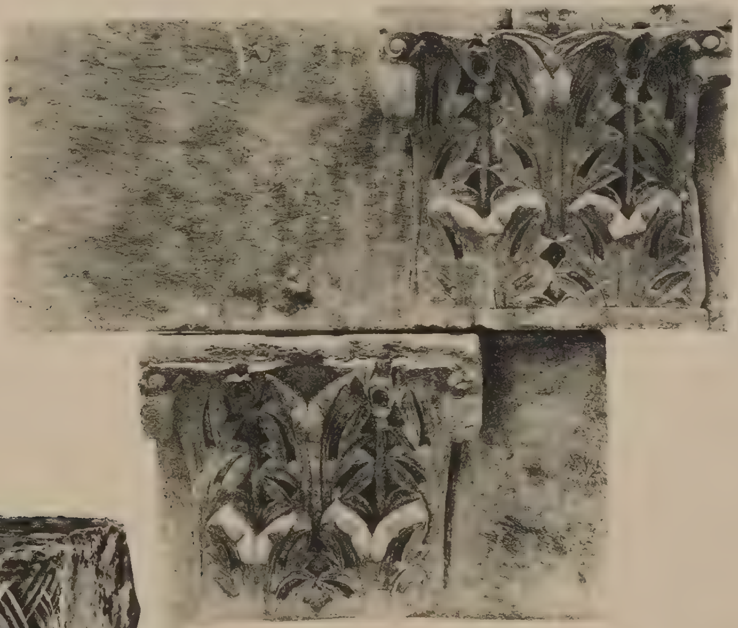

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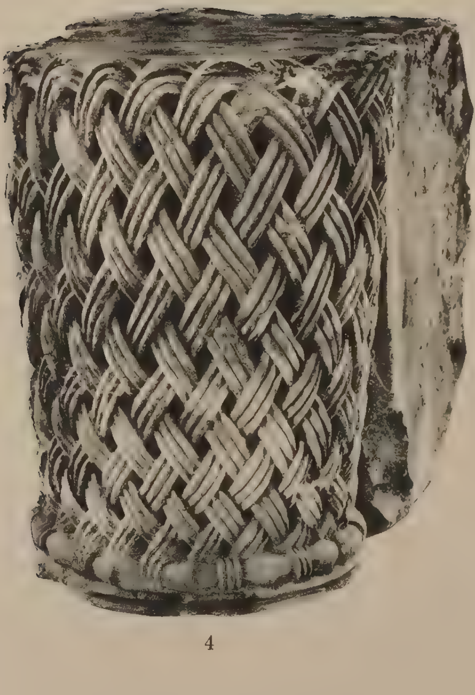

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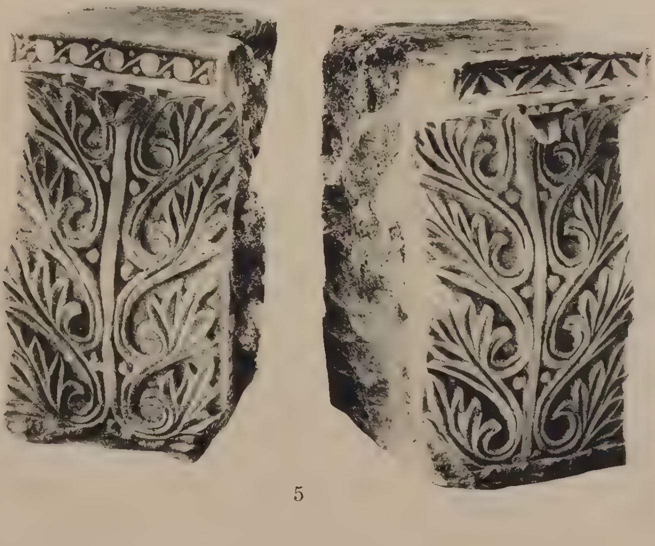

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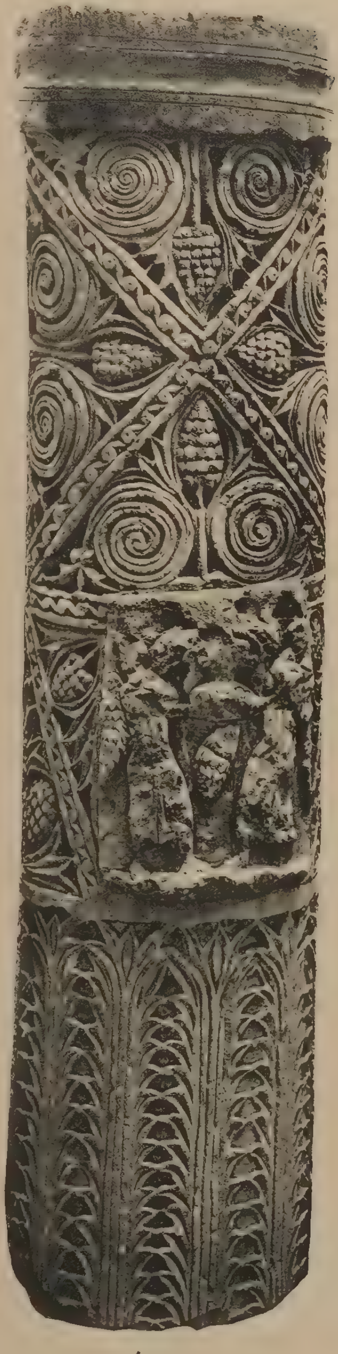
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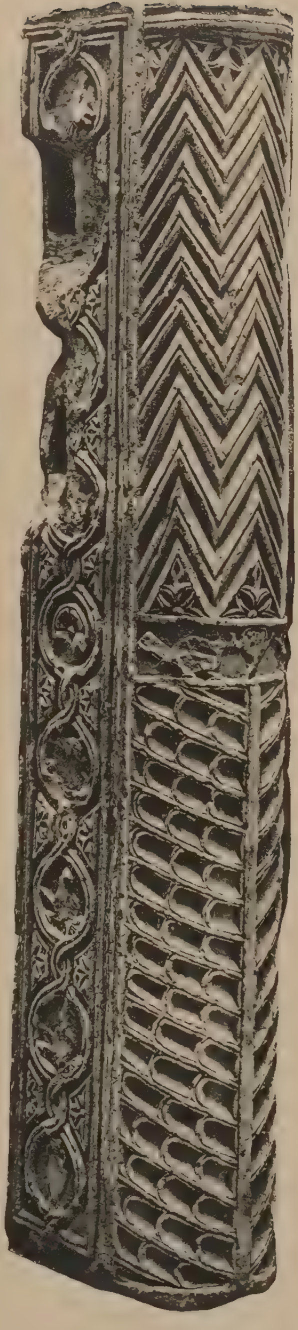
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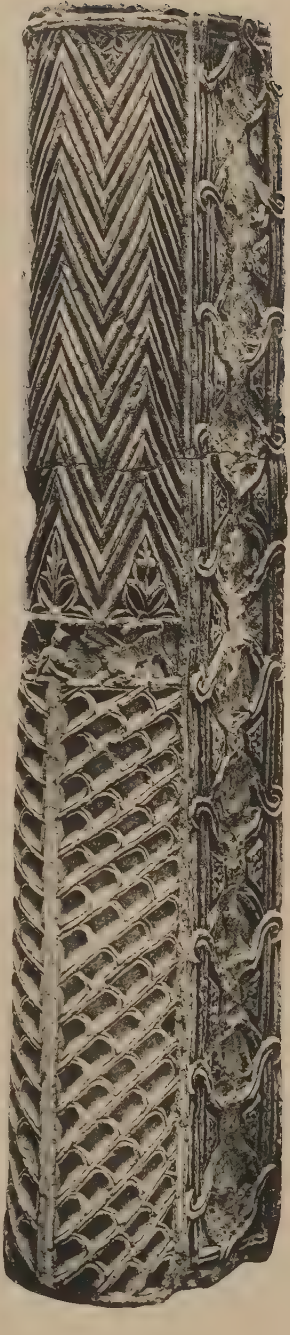
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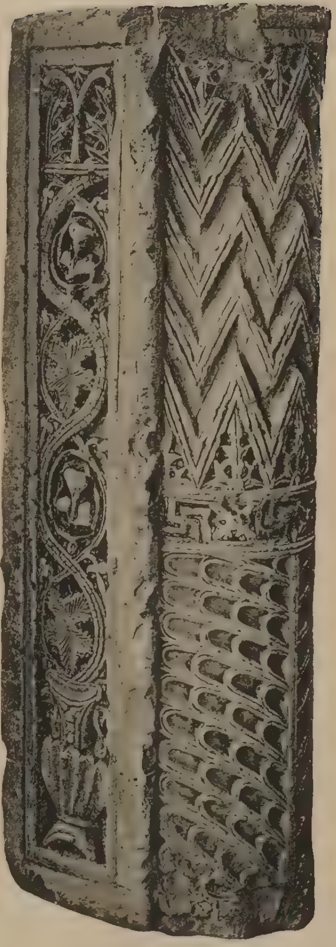
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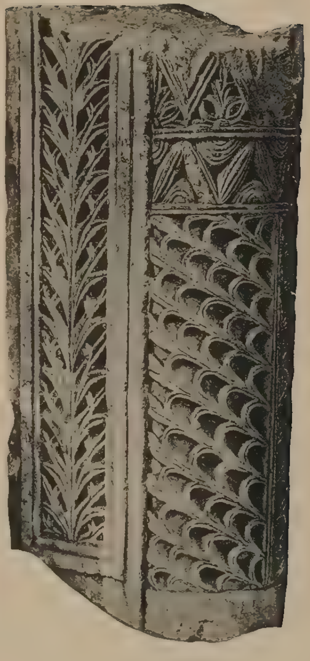
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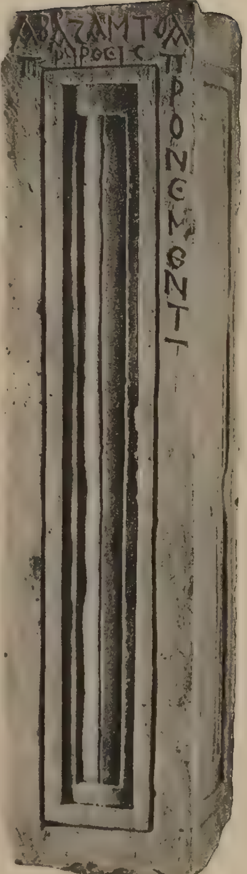

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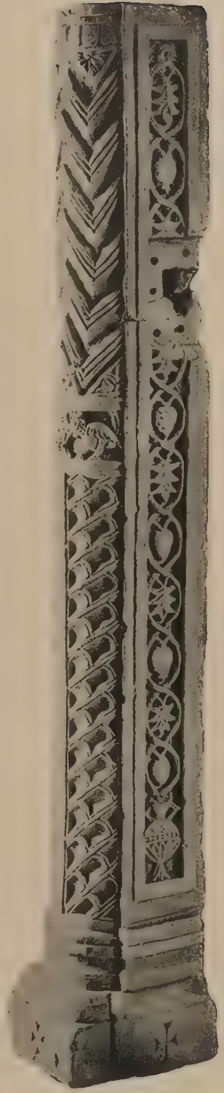

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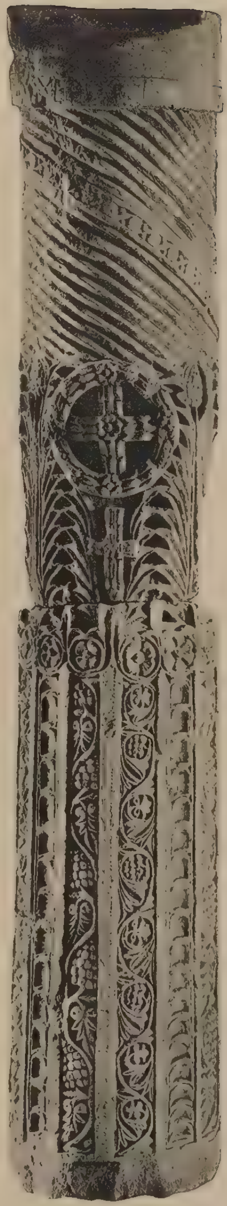

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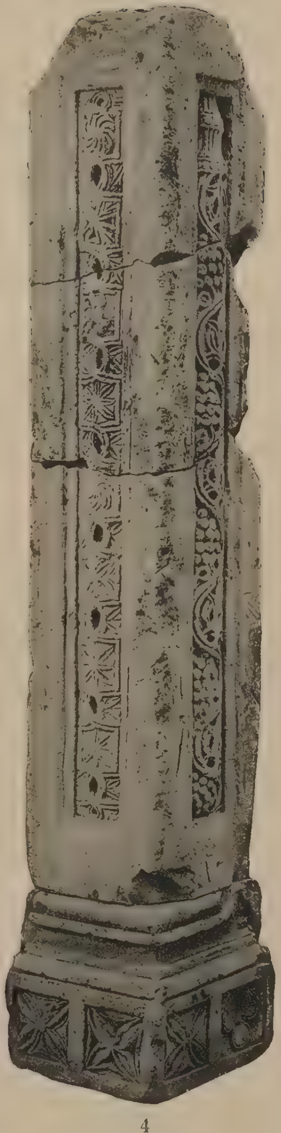

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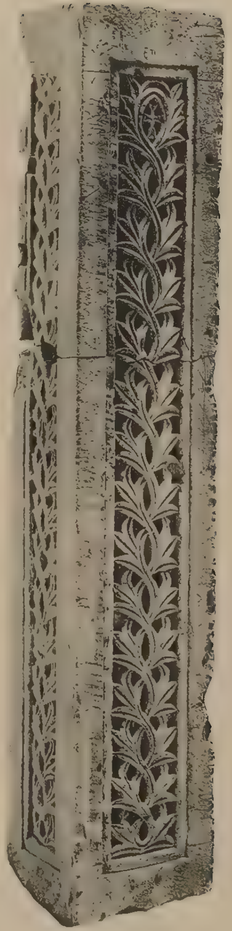

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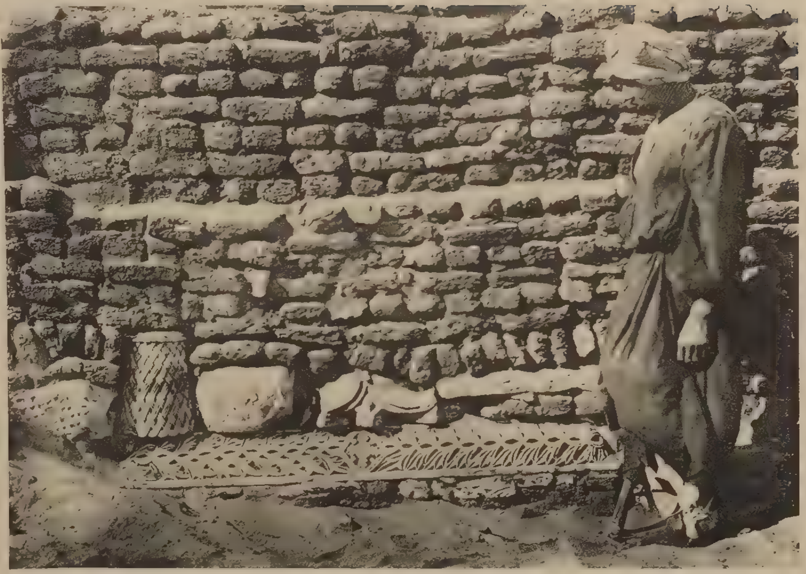

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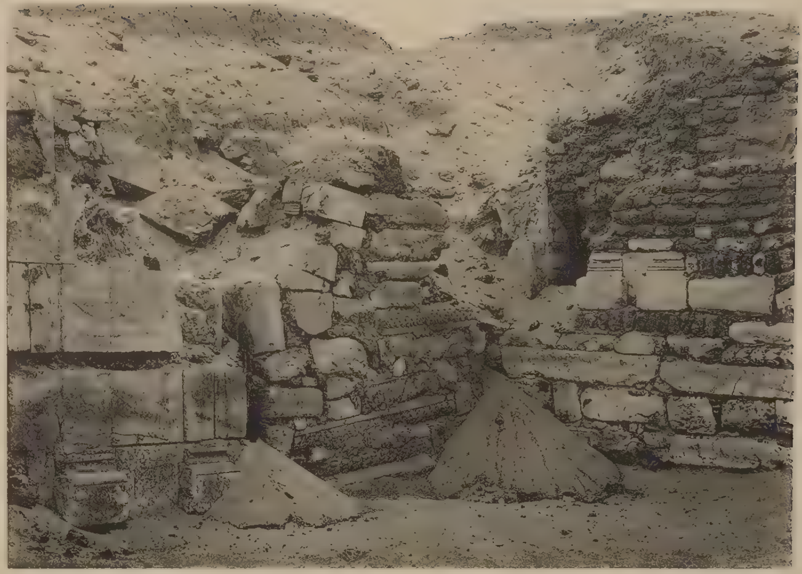

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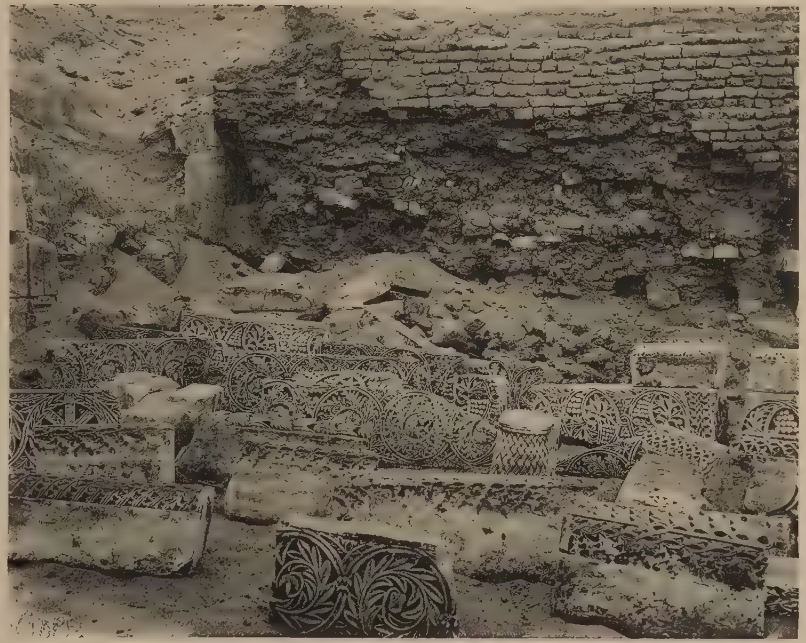

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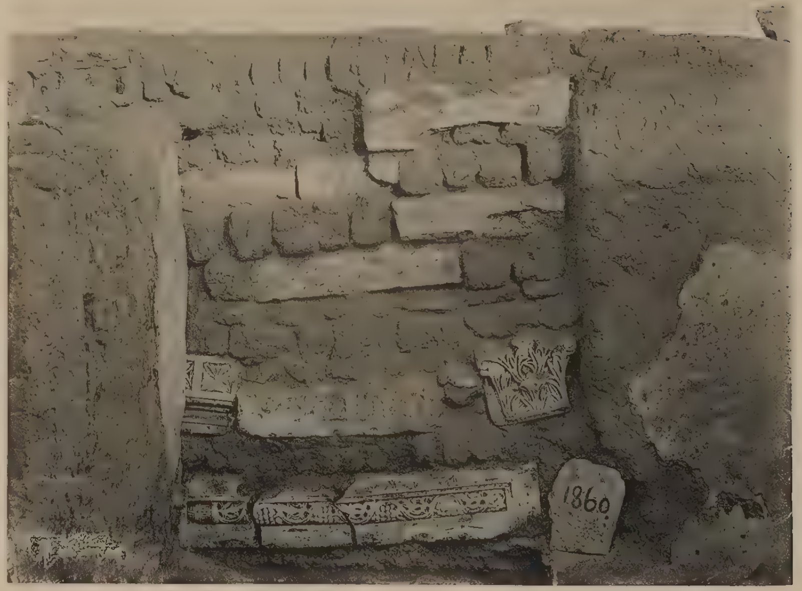

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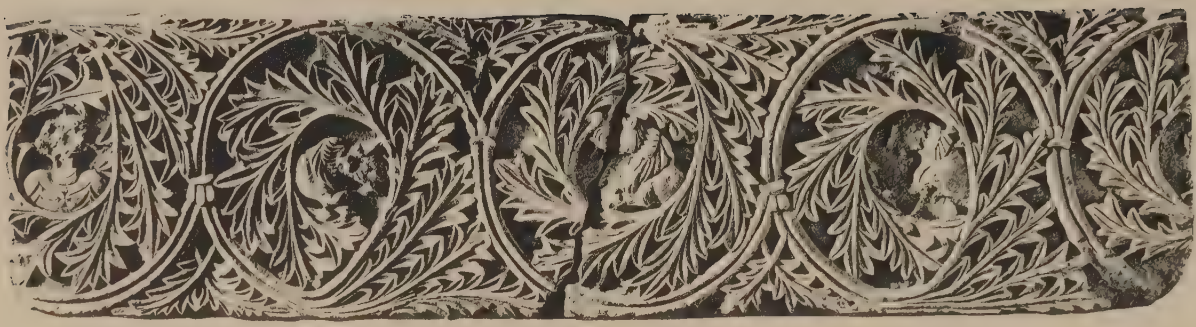
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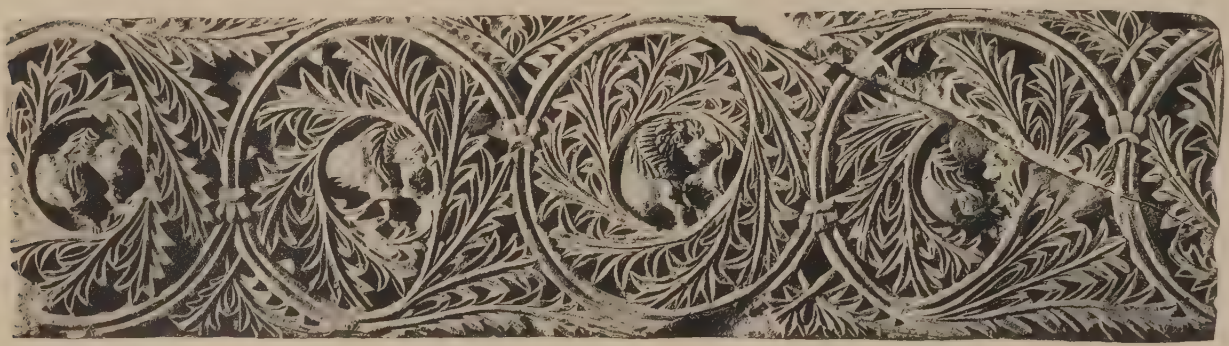
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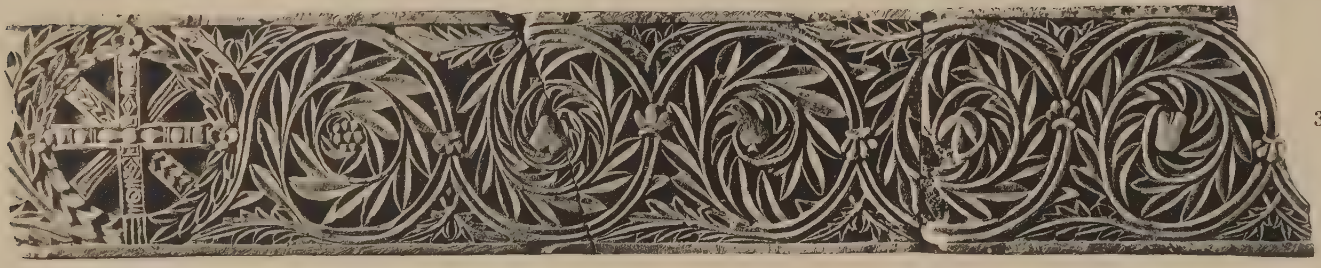
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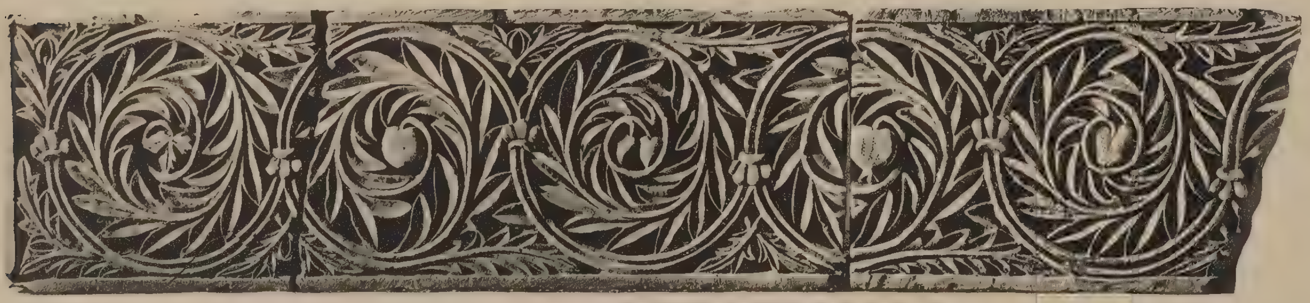
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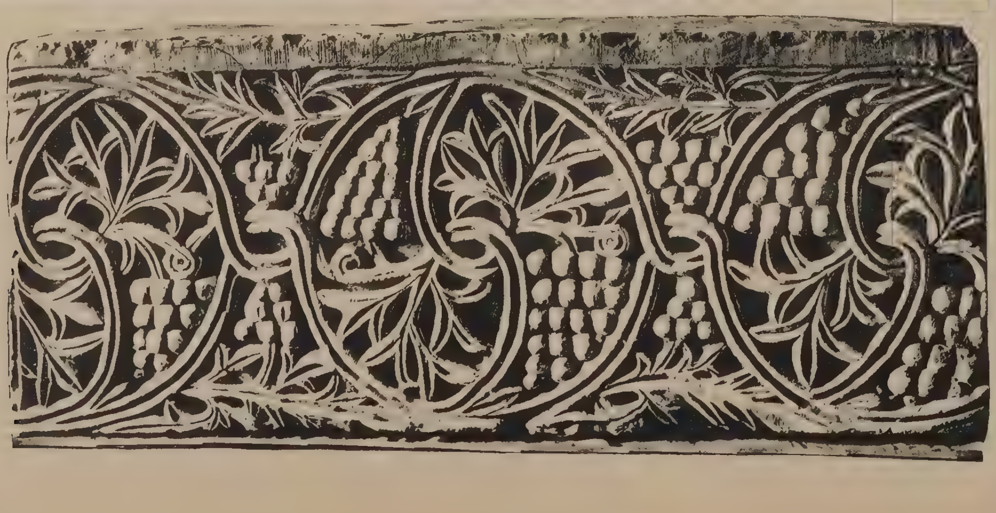
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Phototypie Berthaud

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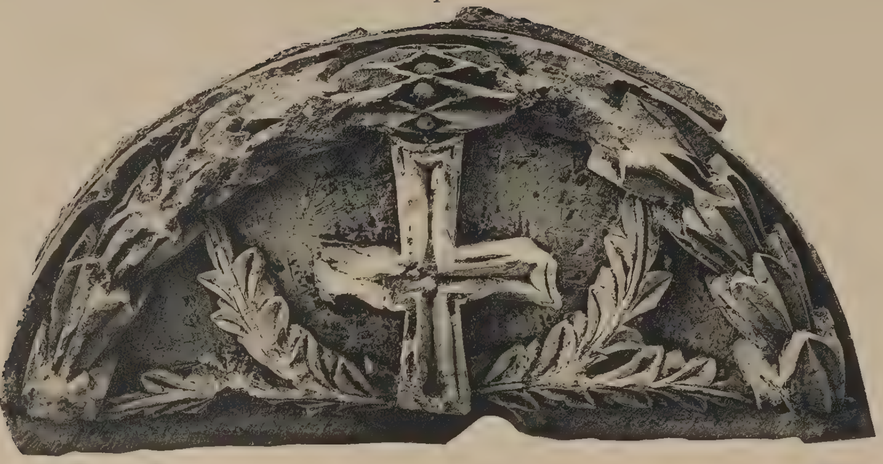

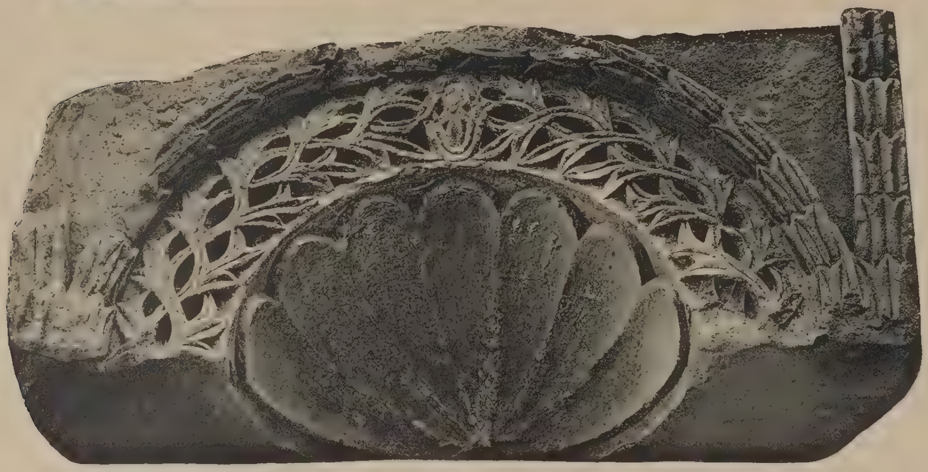

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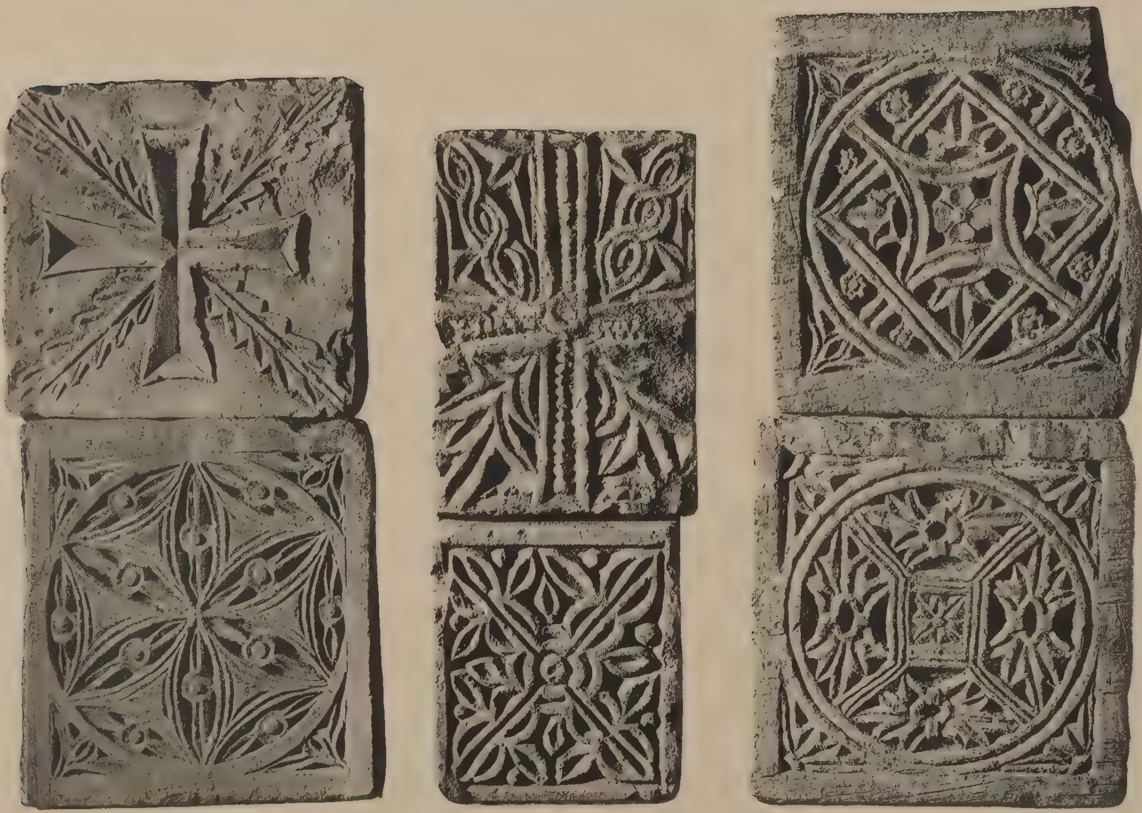

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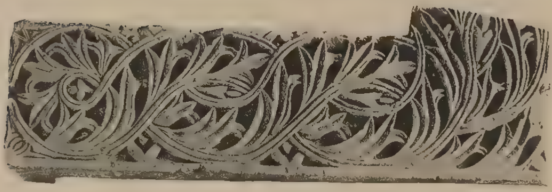
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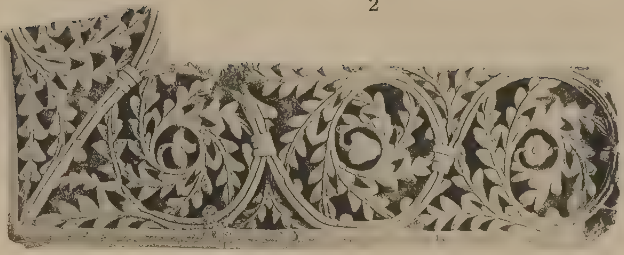
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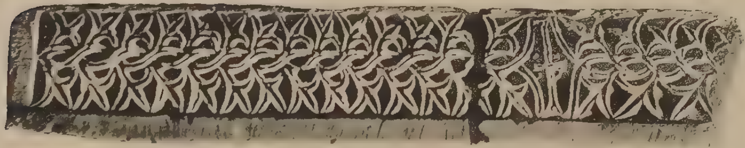
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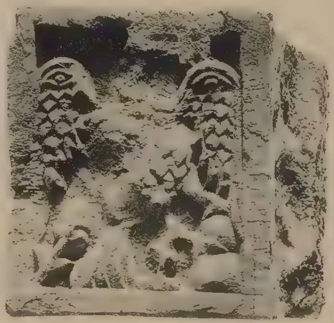
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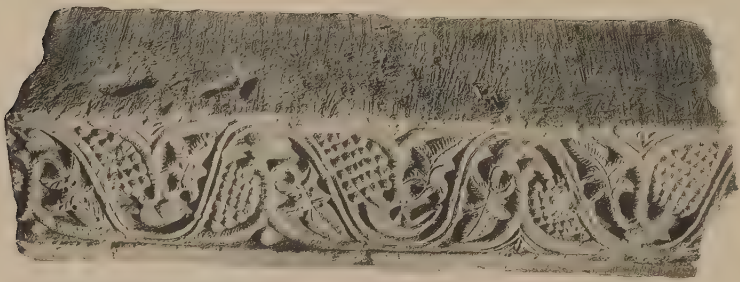
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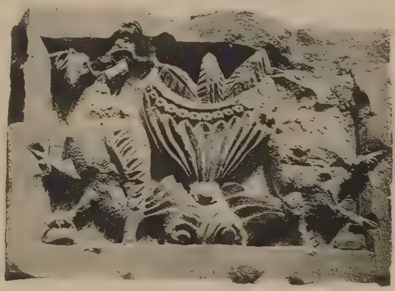
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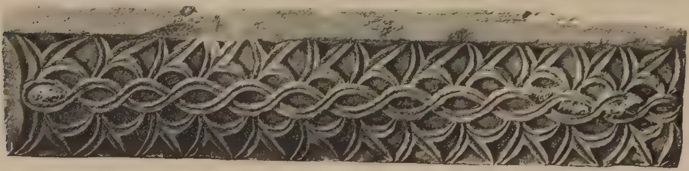
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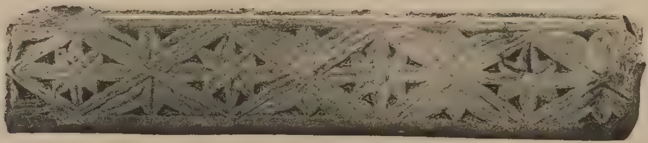
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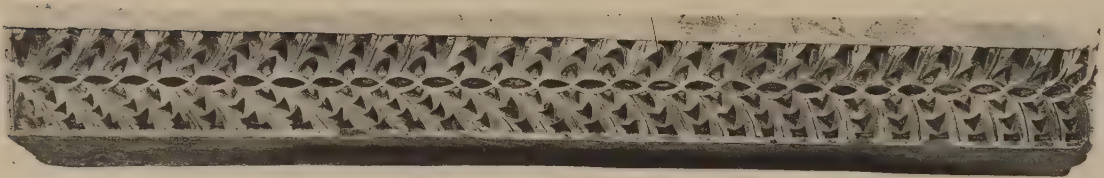
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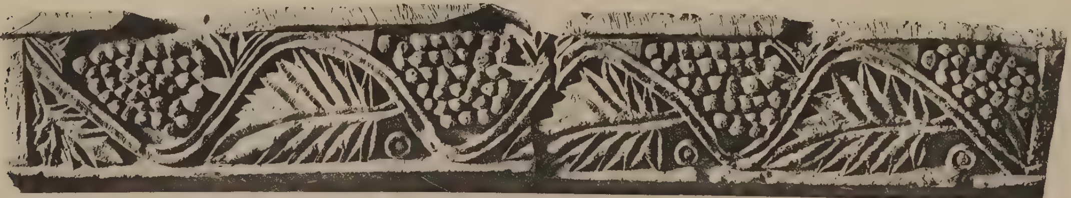
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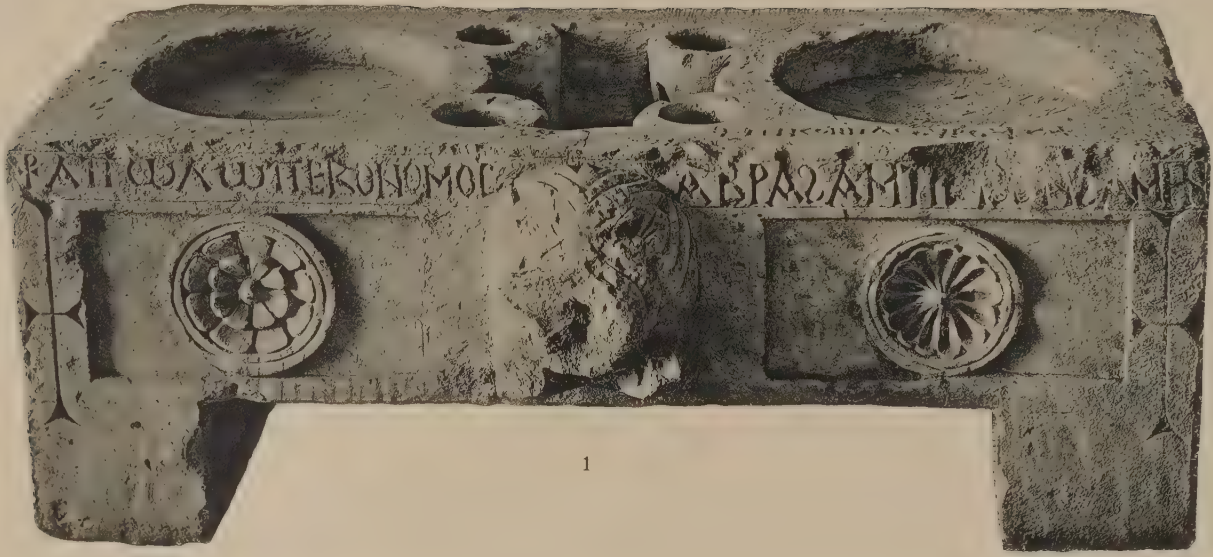
Phototypie Berthaud



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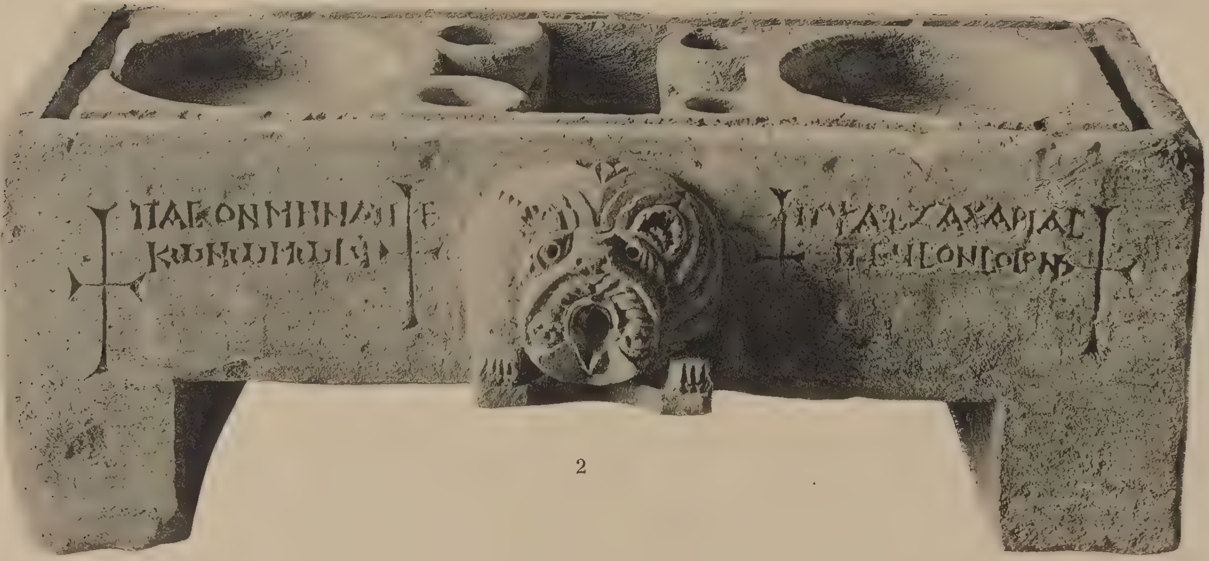

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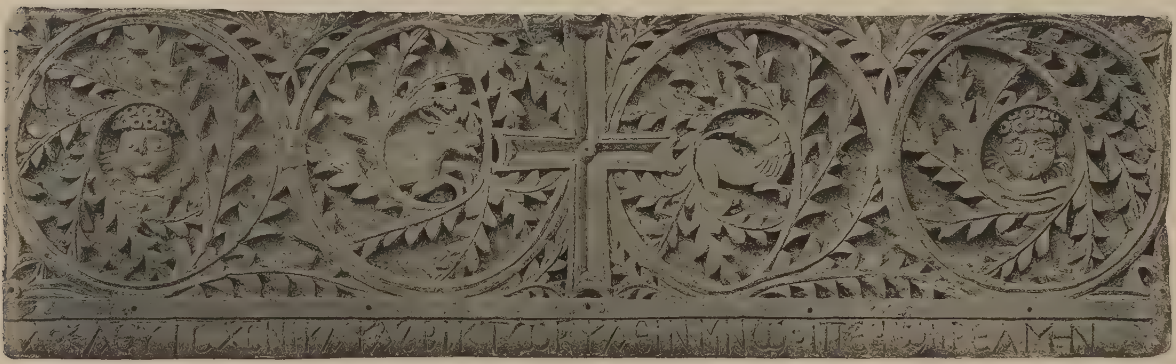

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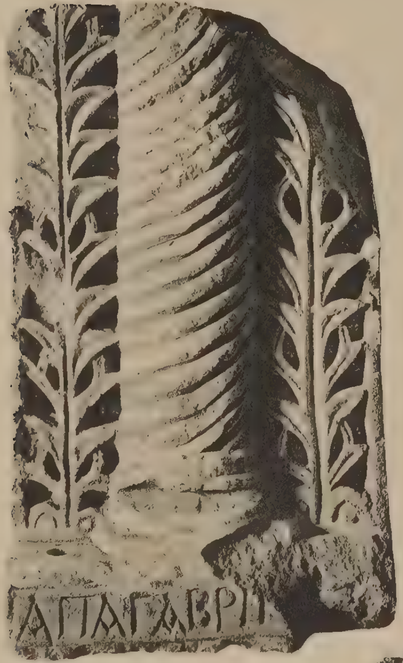
Phototypie Berthaud, Paris.



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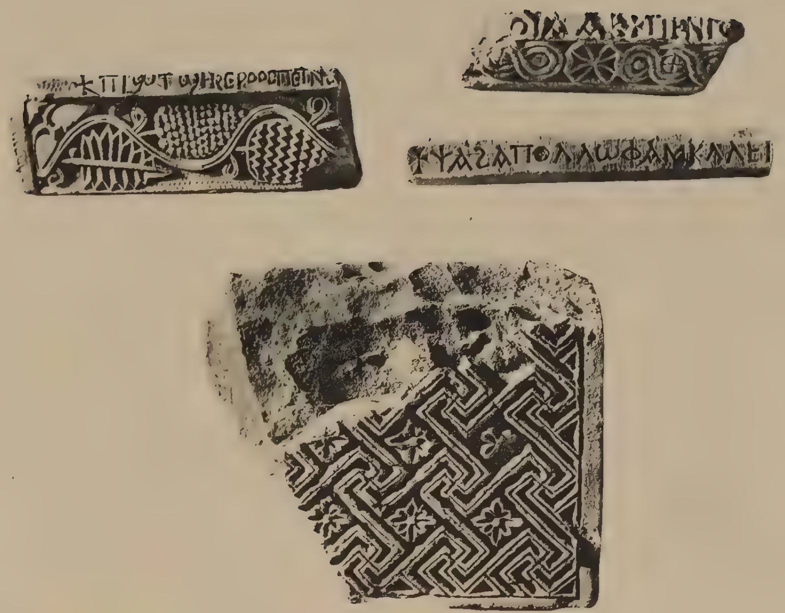
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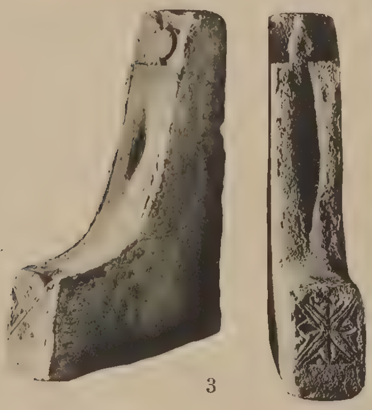

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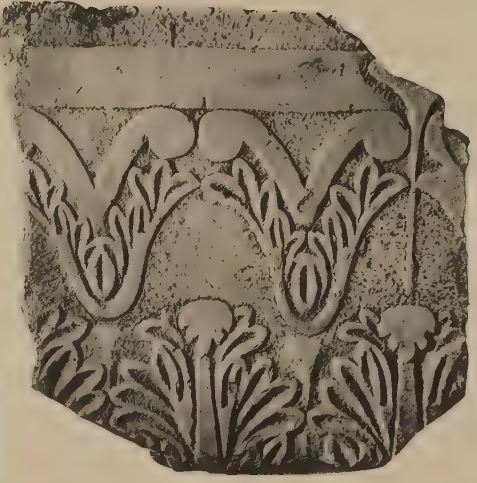

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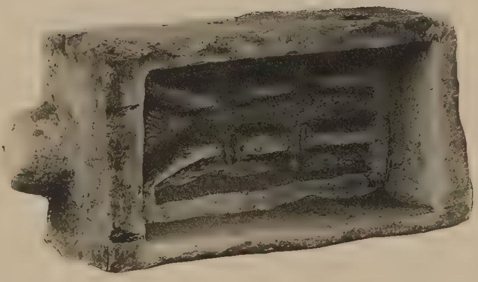

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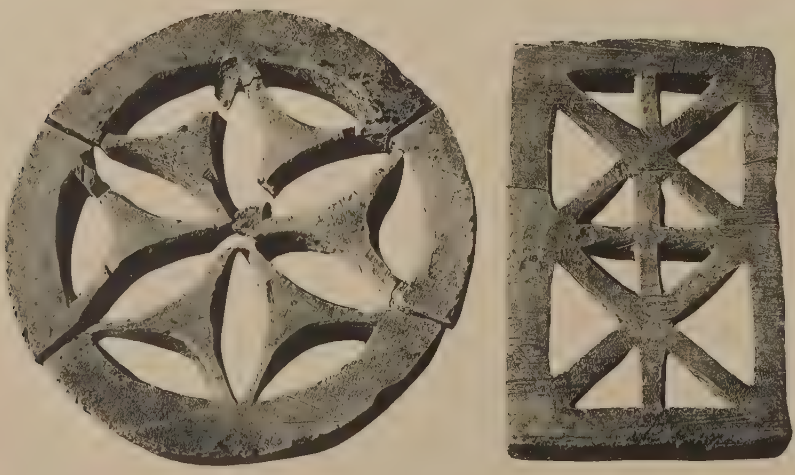

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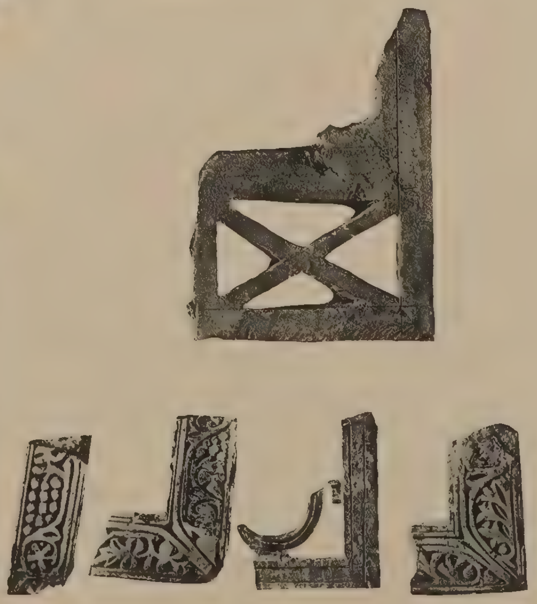

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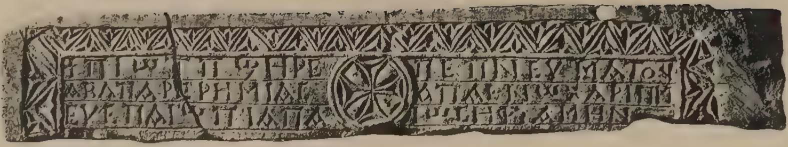

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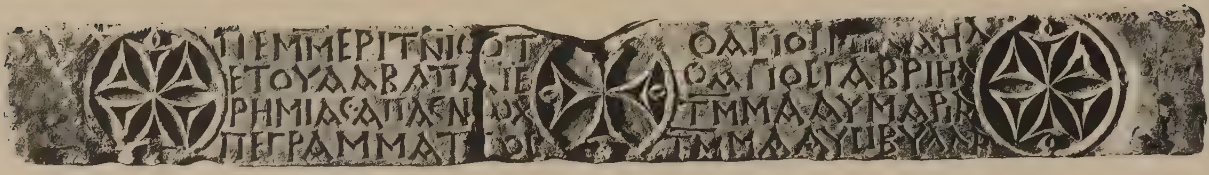

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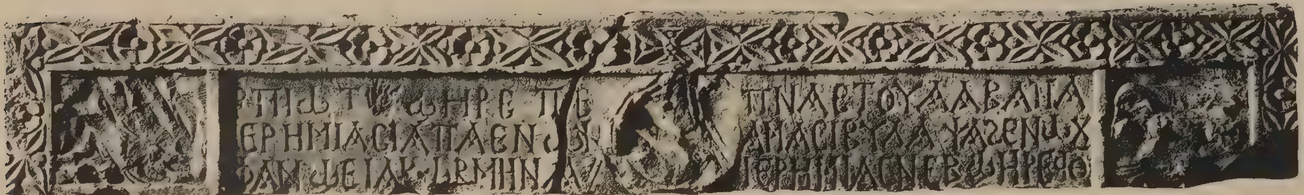

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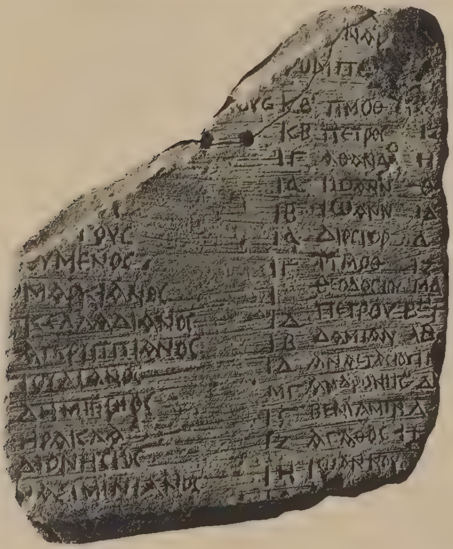

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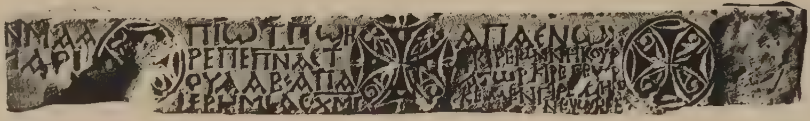

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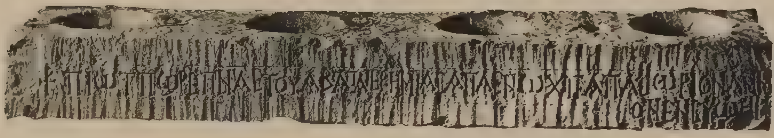

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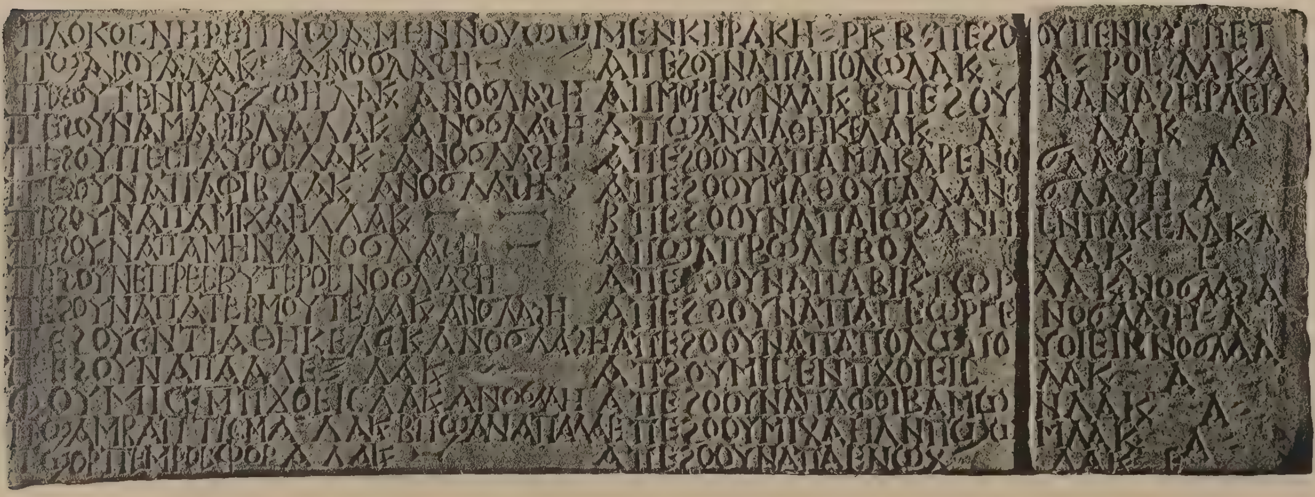

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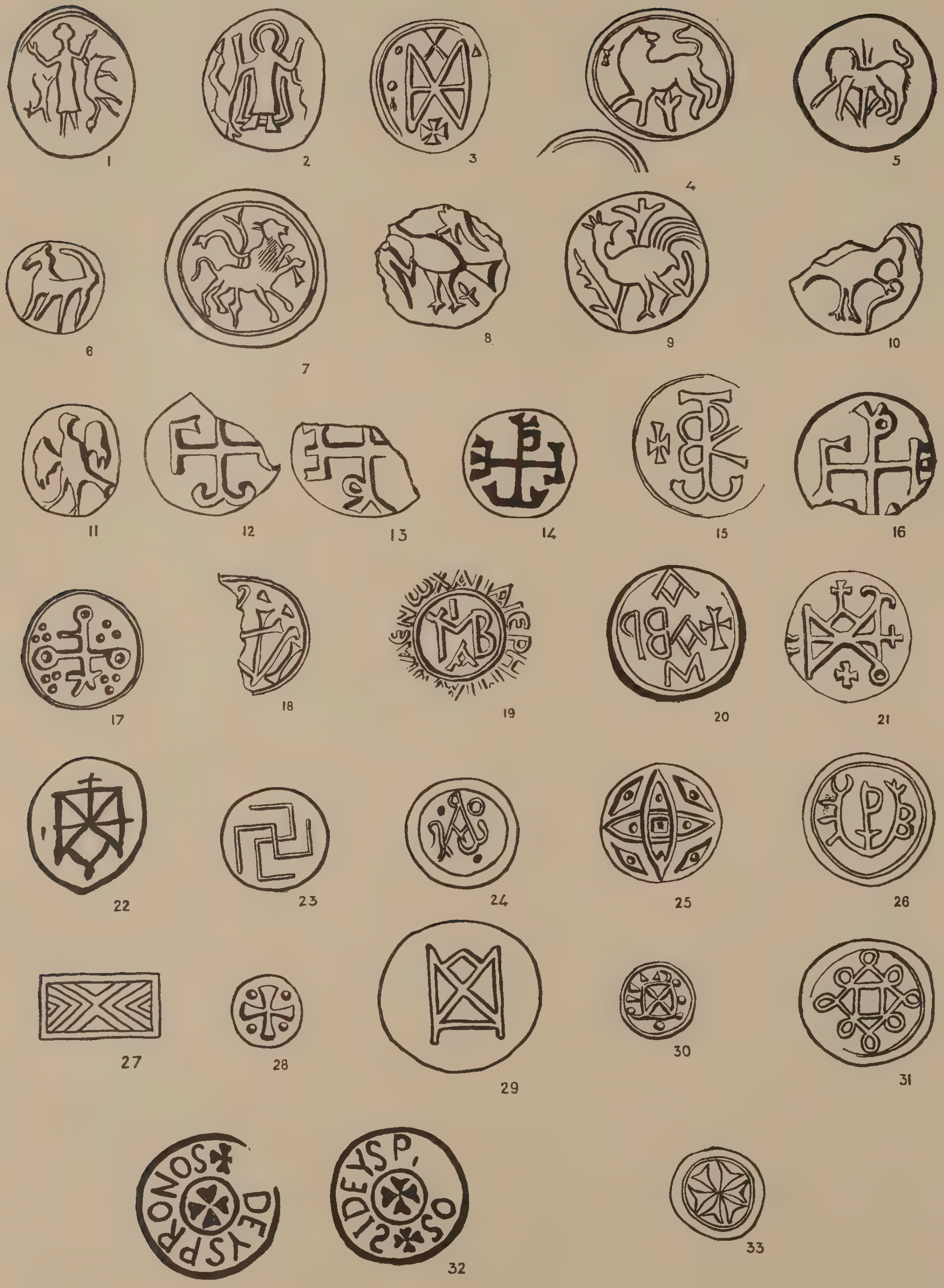
Phototypie Berthaud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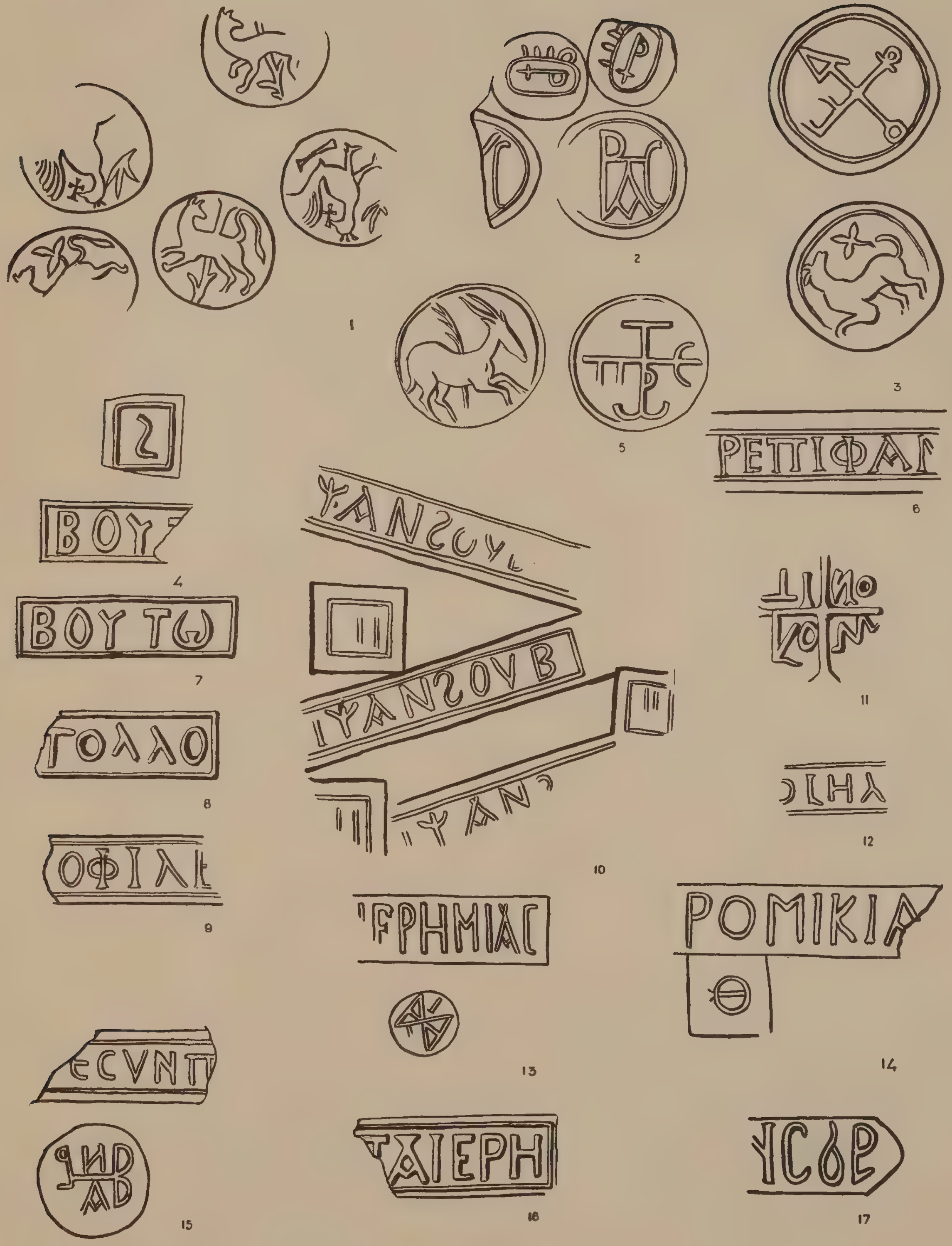
JAR-SEALS.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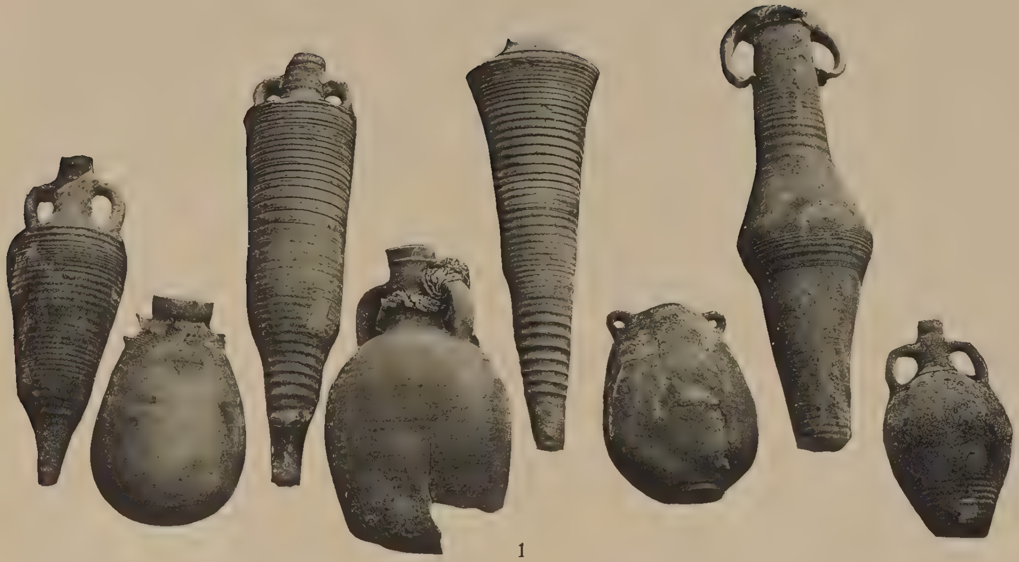

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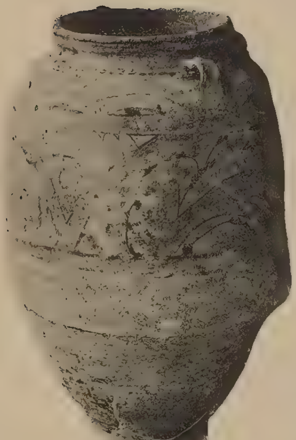

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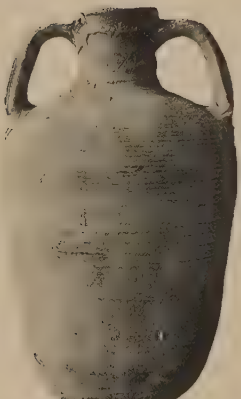

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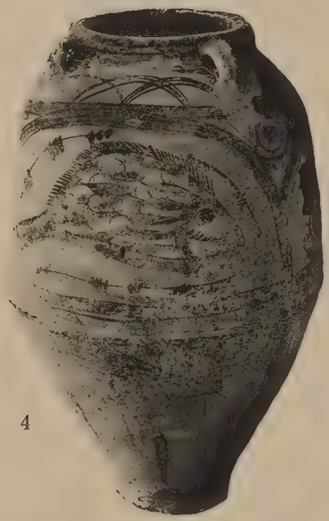

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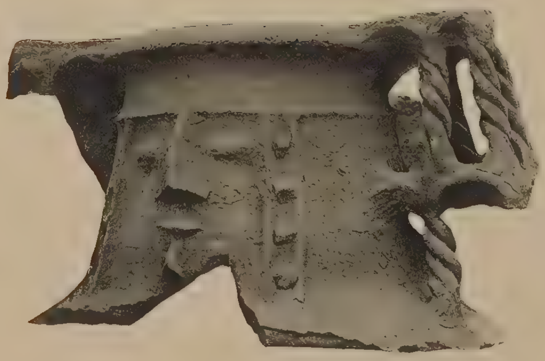

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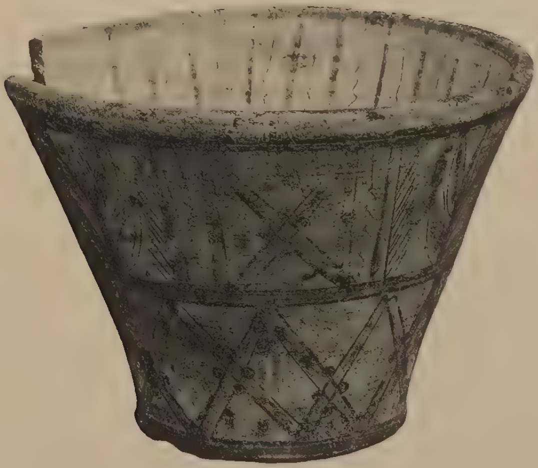

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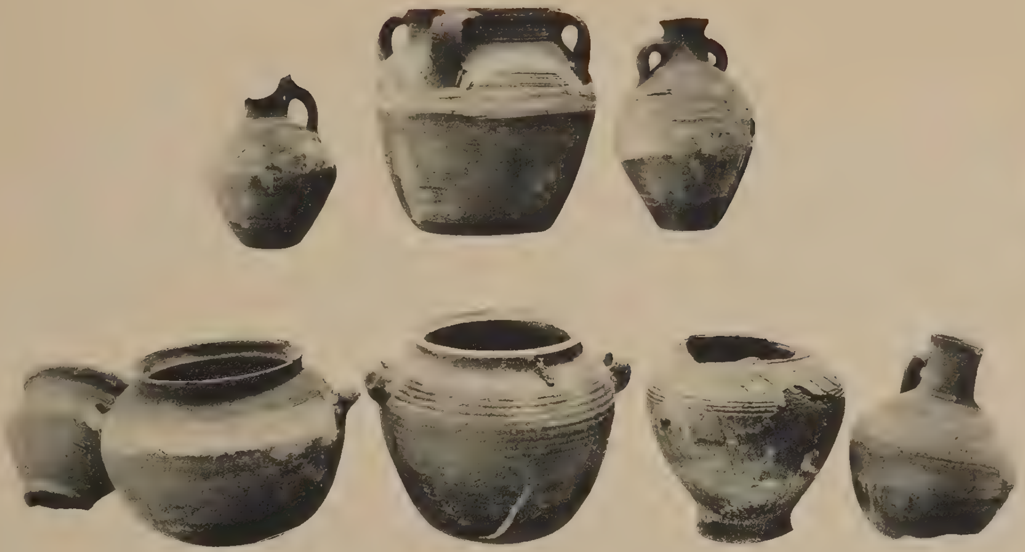

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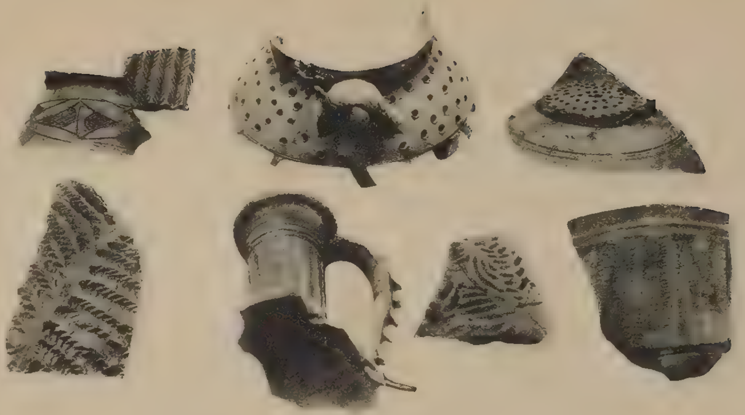

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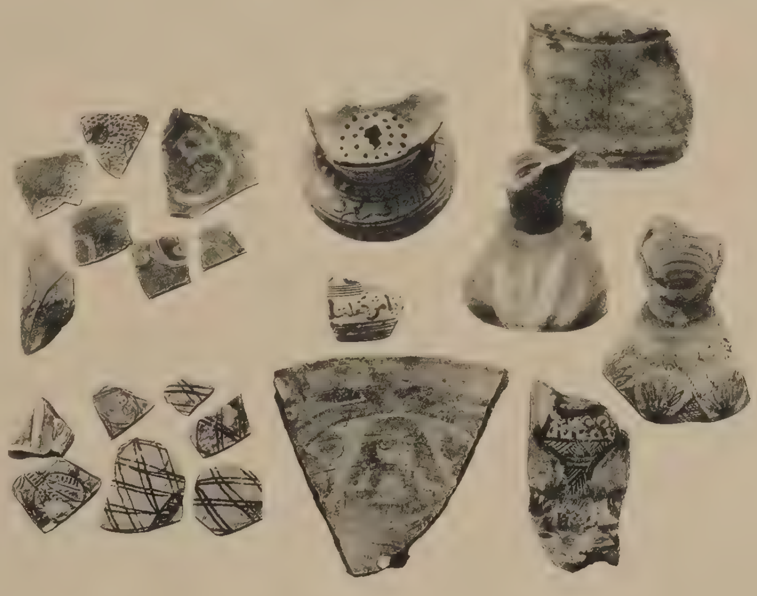

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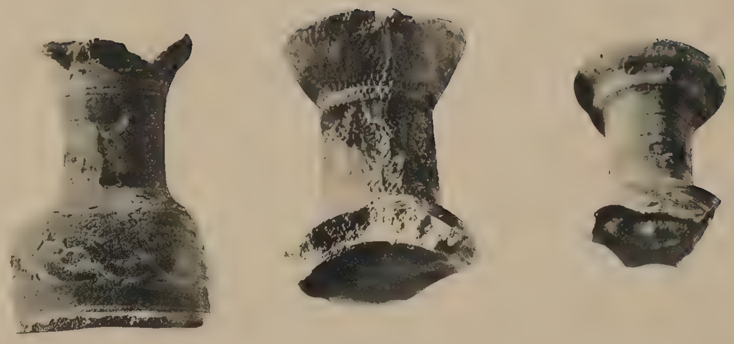

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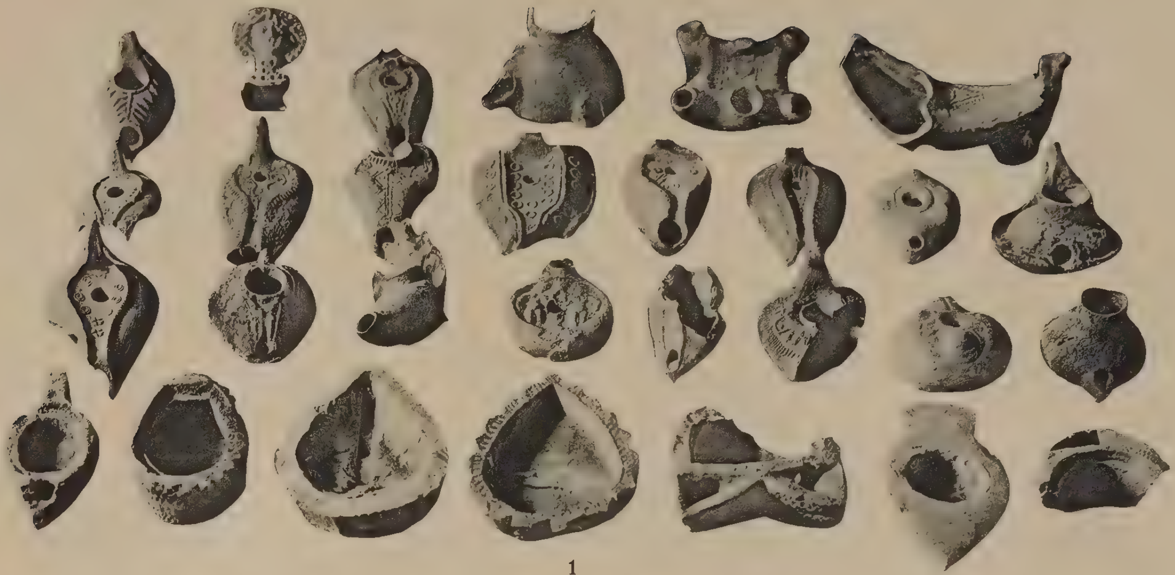

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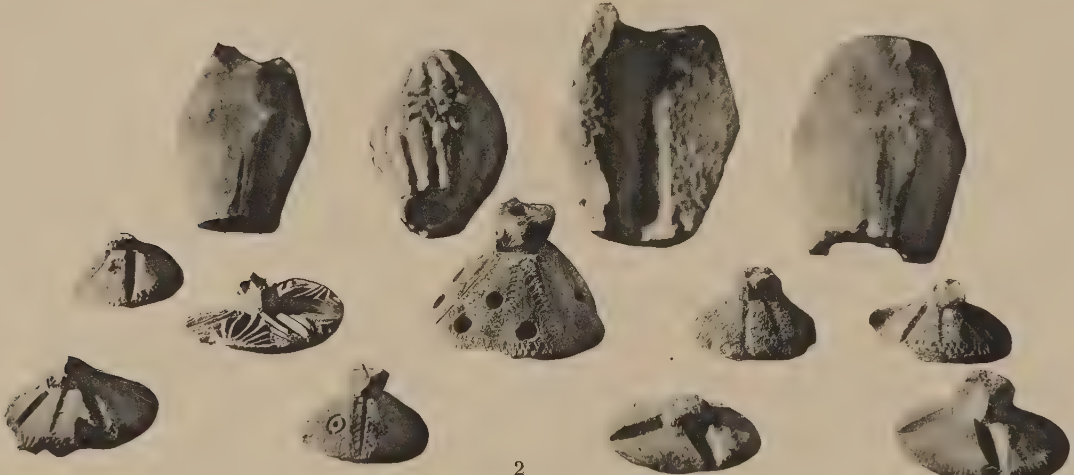

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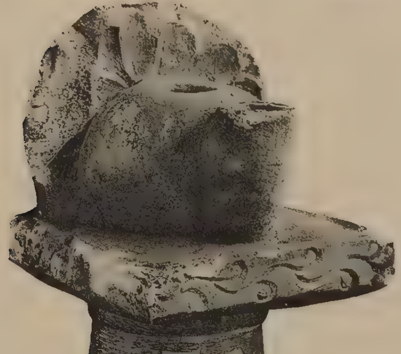

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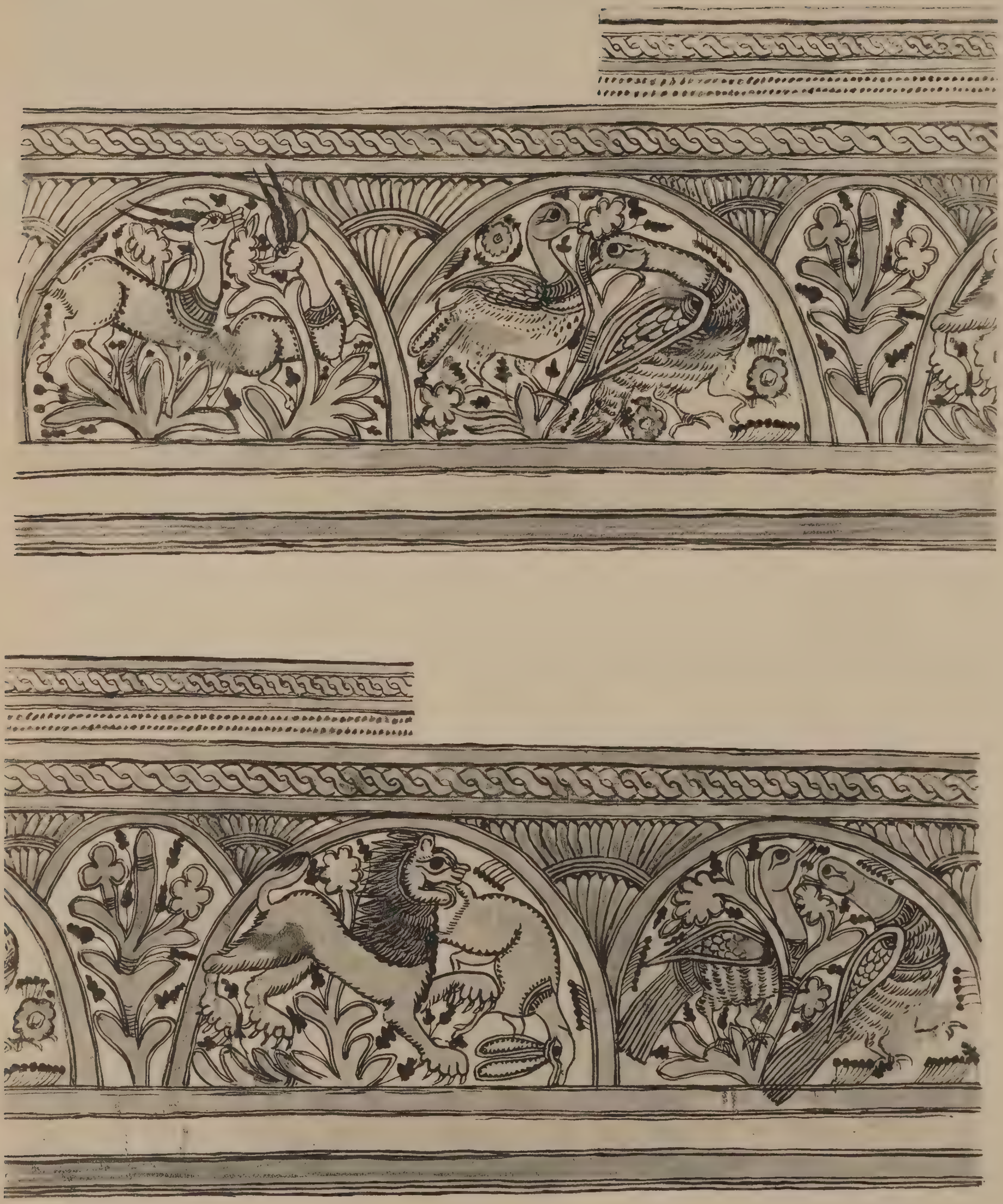
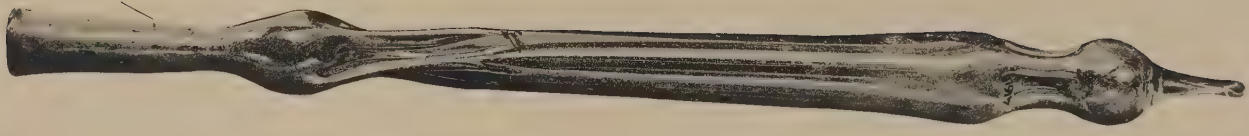


PATTERN FROM A VASE.



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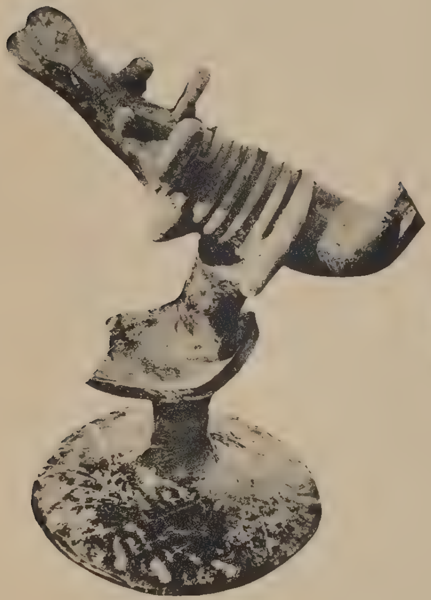

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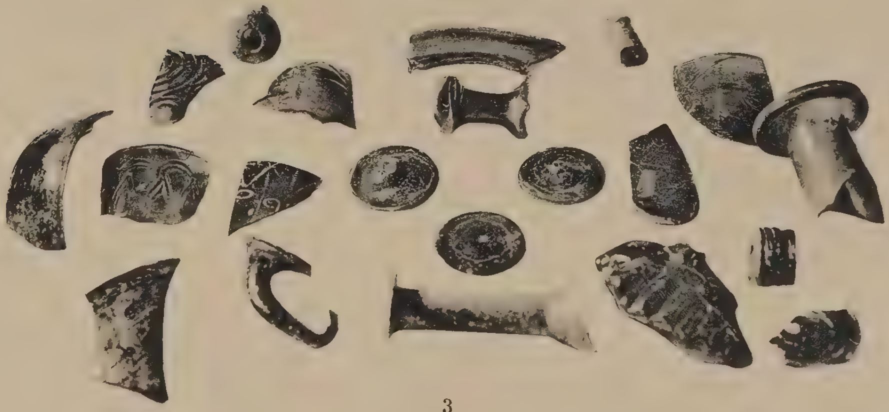

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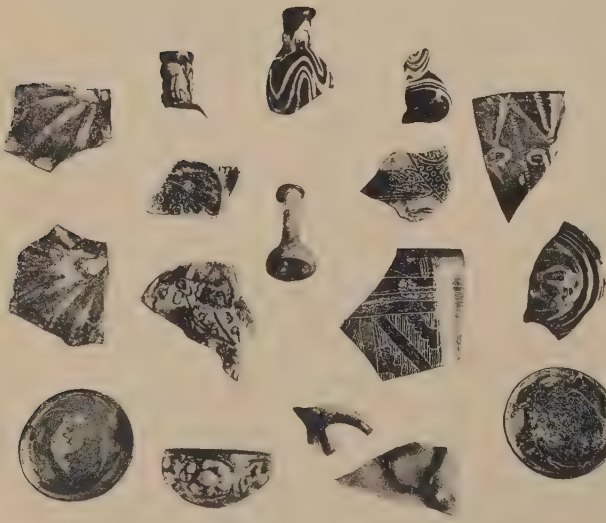

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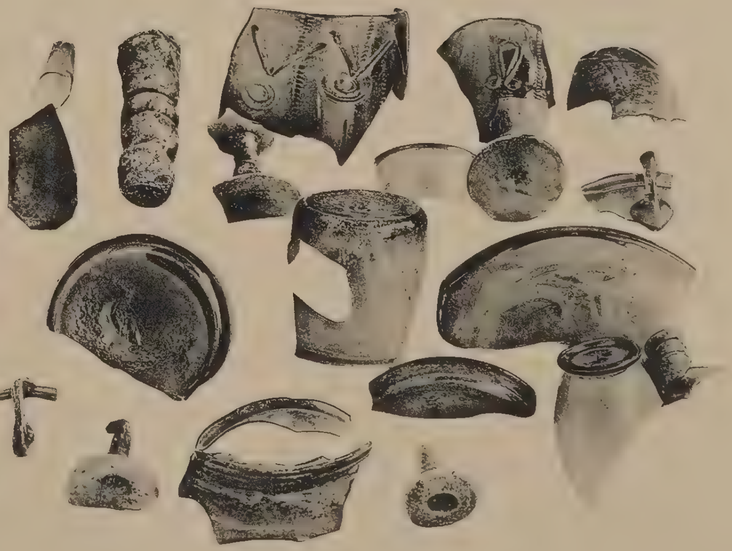

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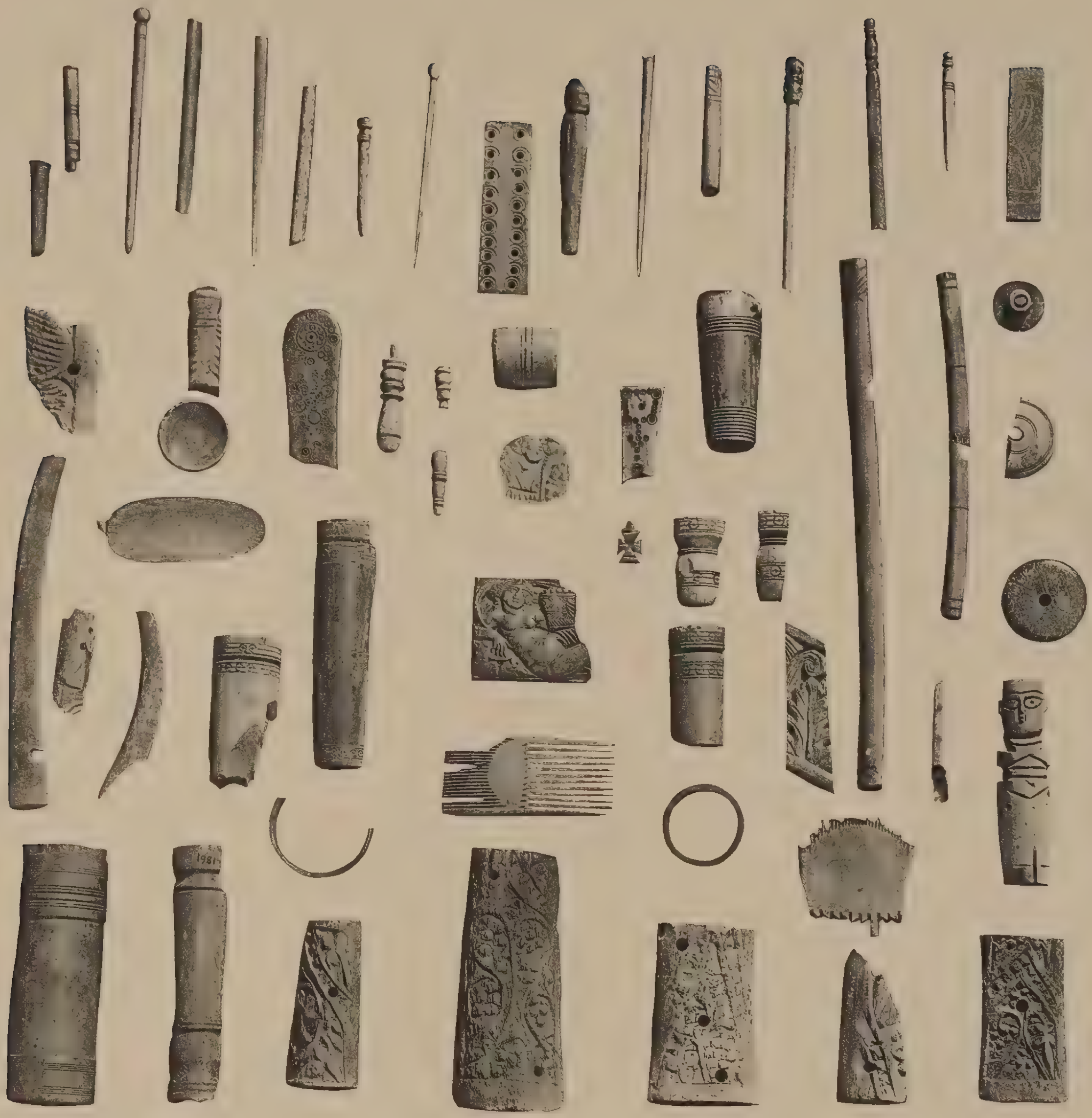

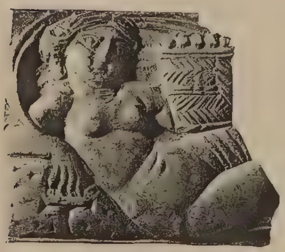

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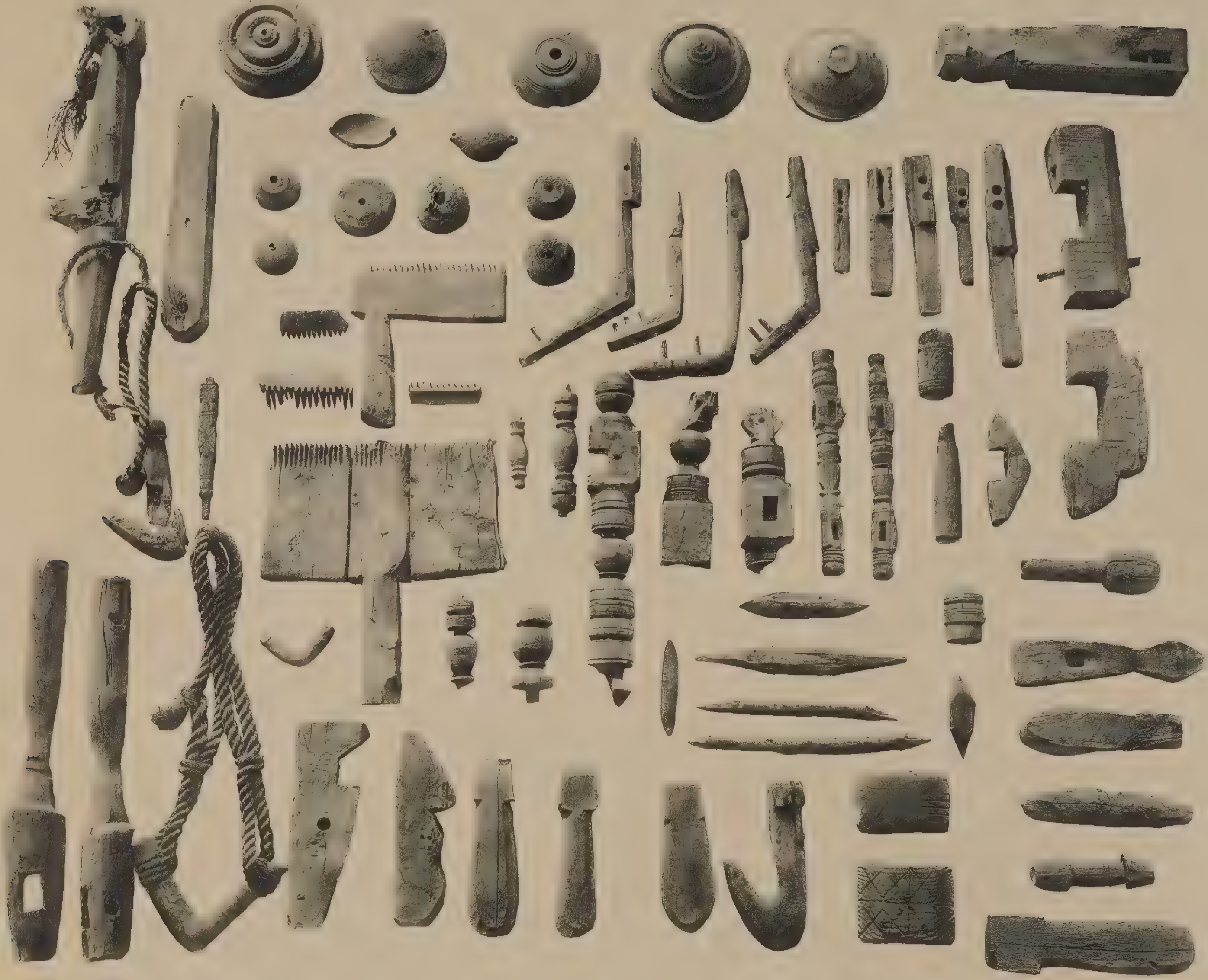

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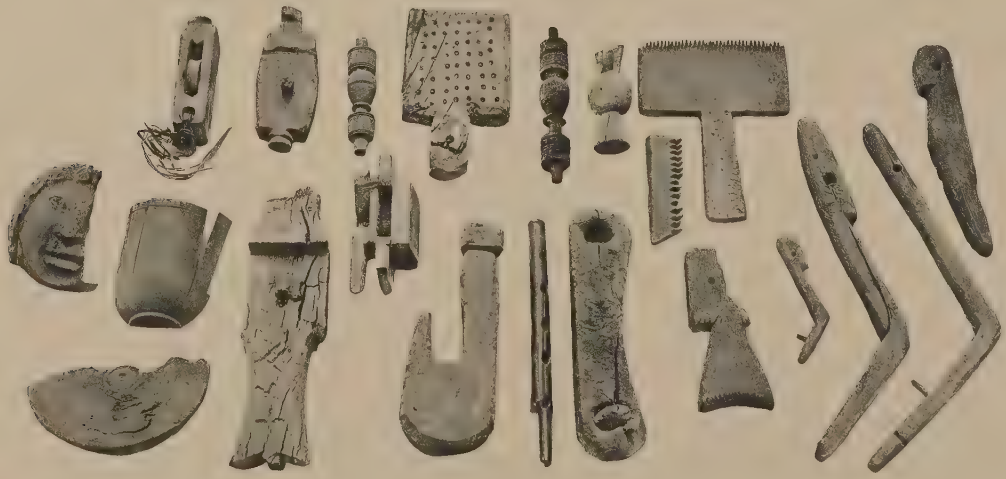

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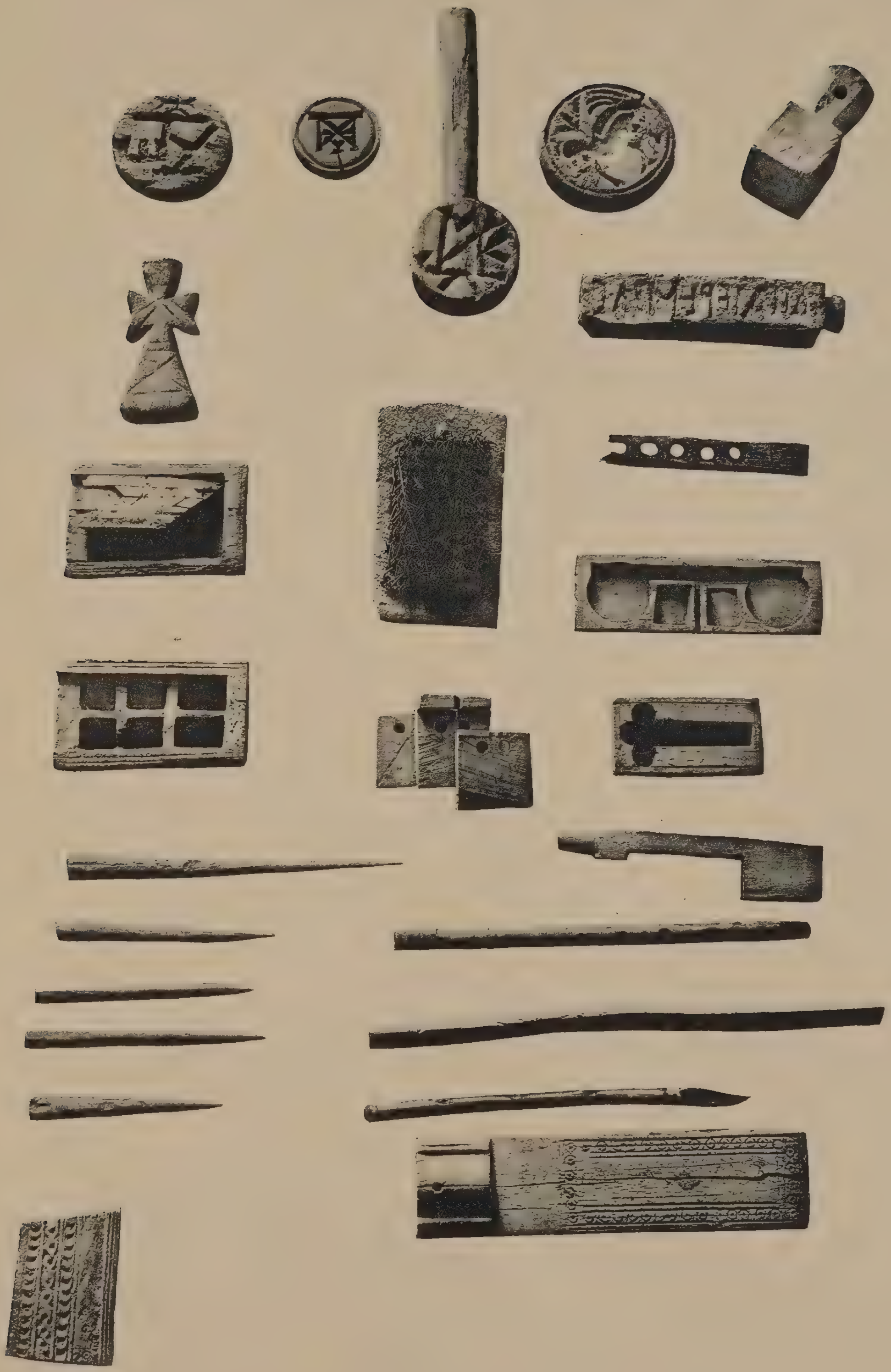

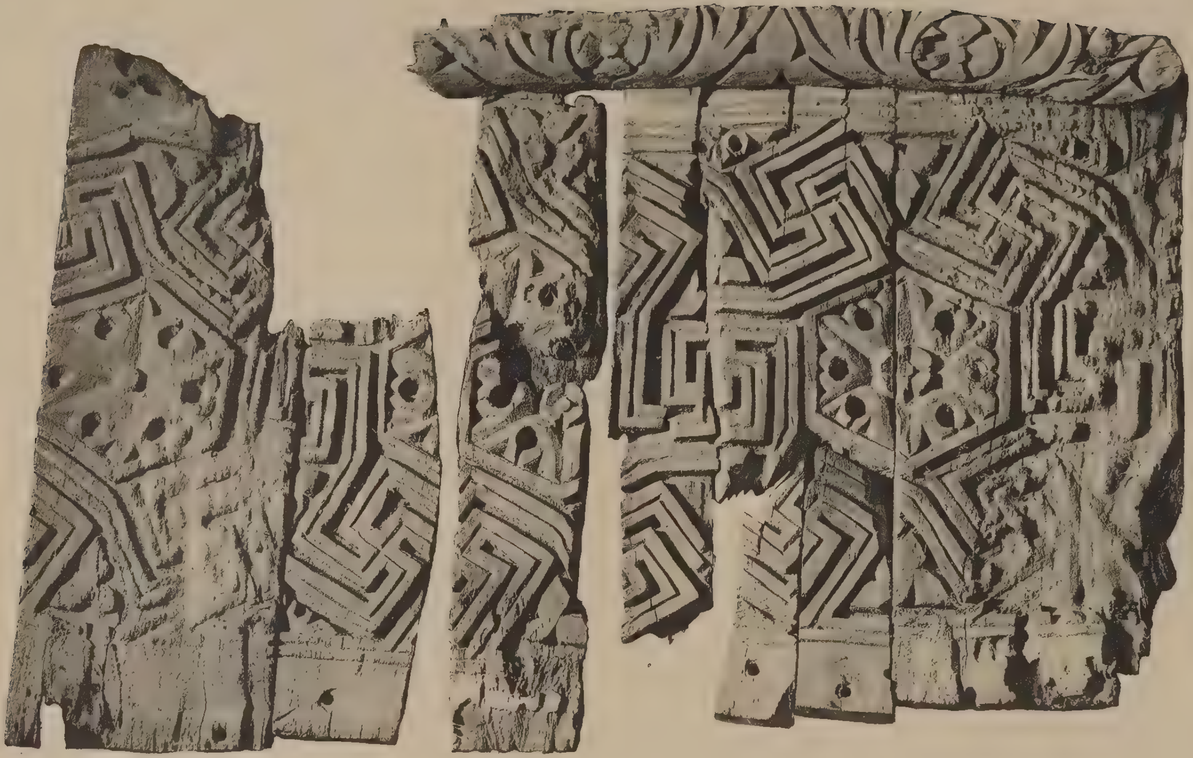

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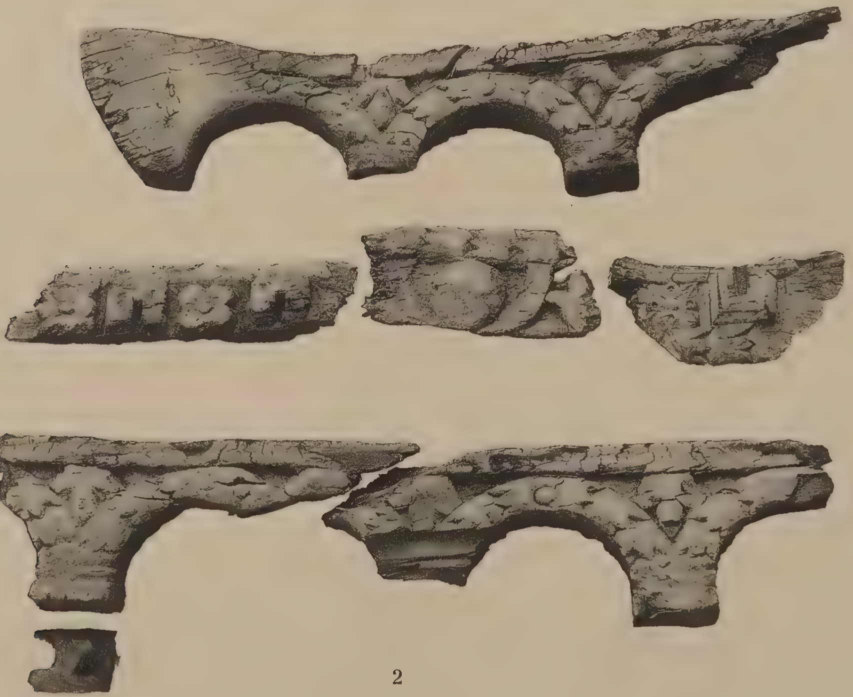

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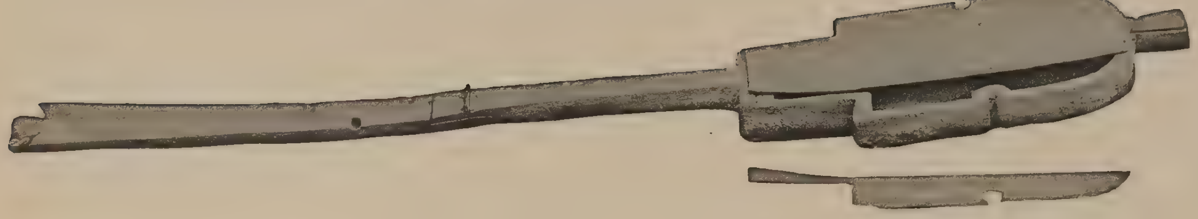

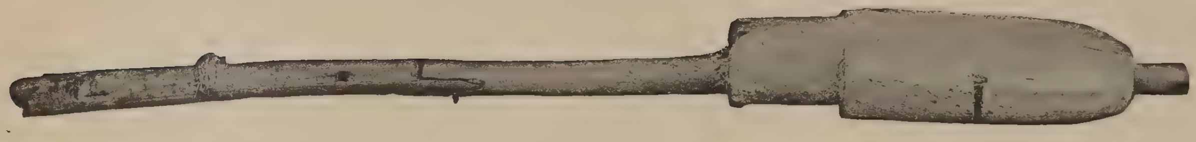

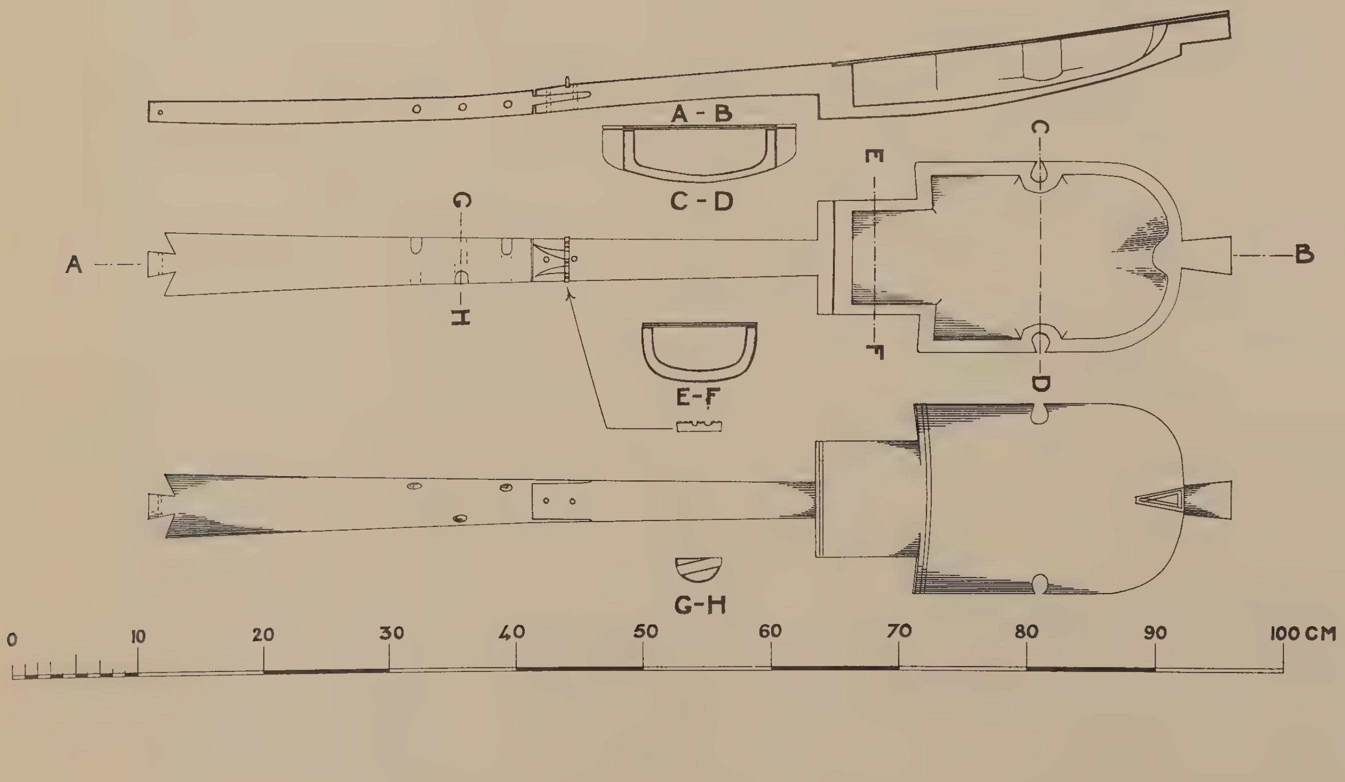
A - B
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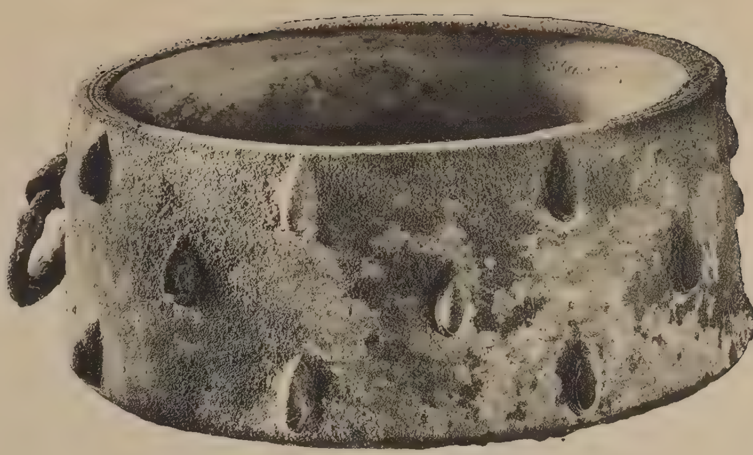

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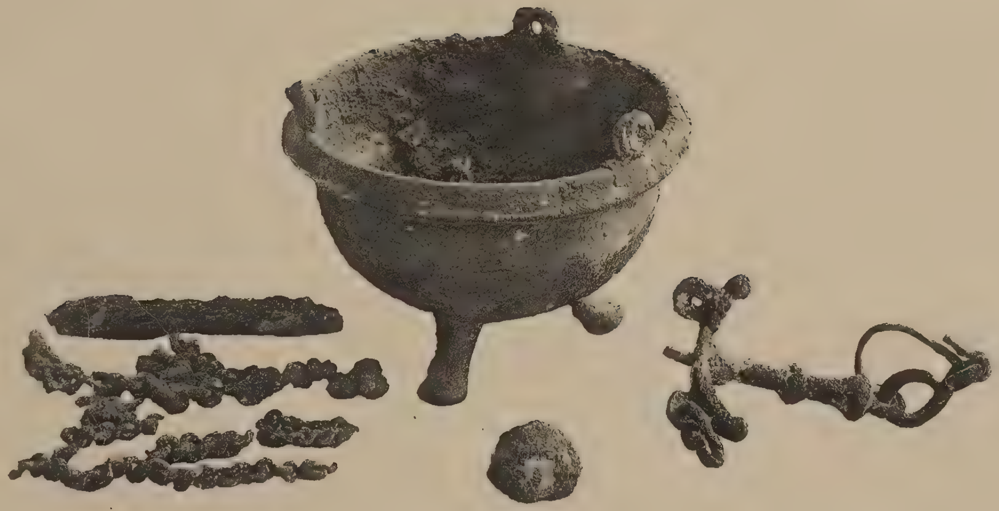

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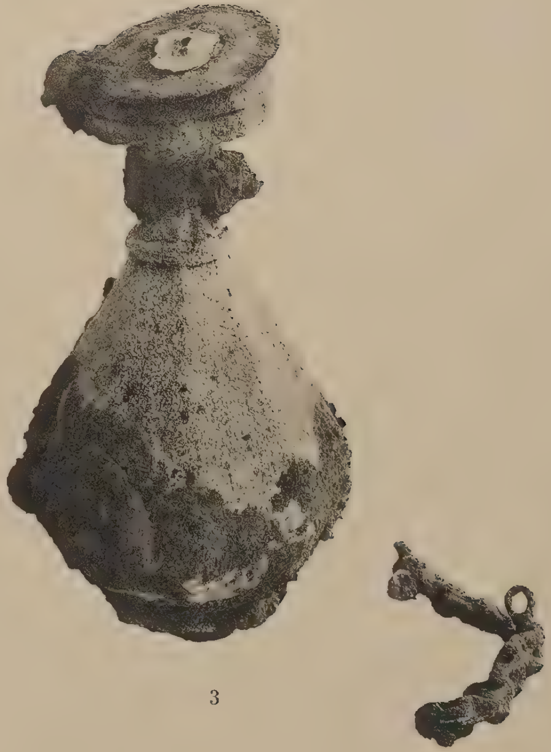

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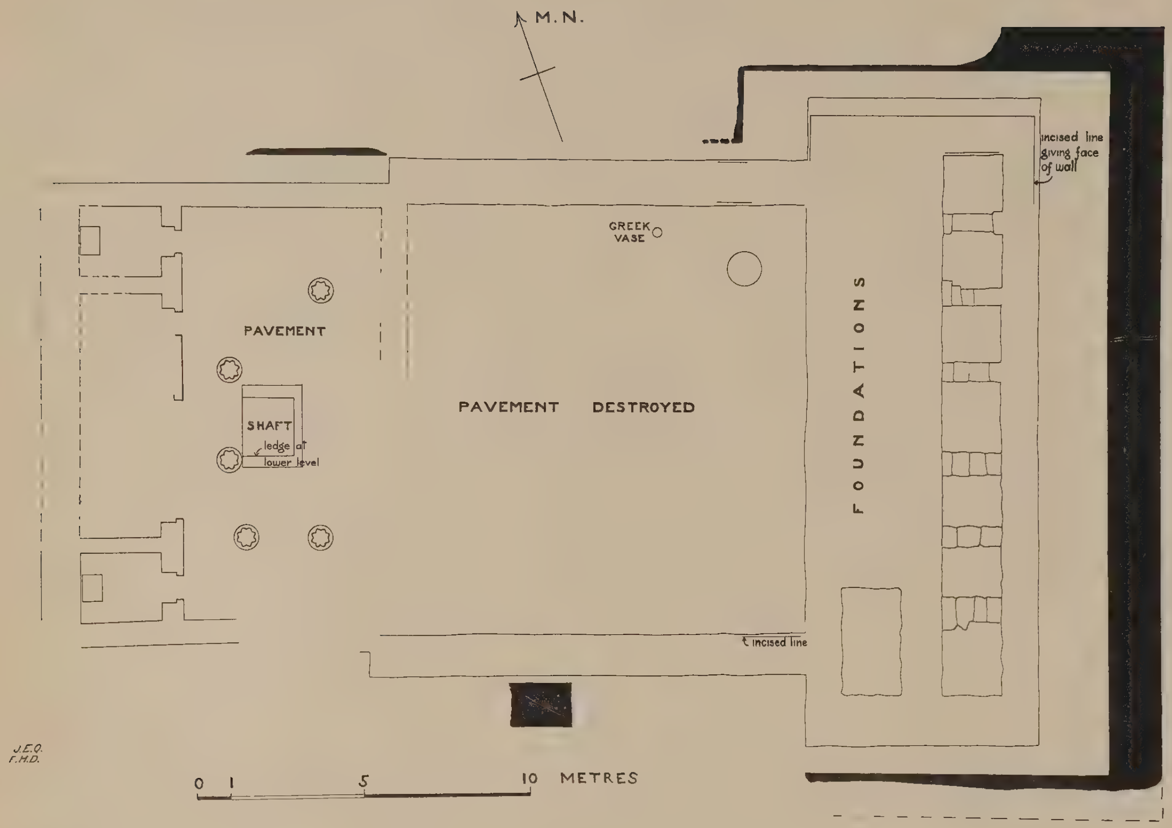
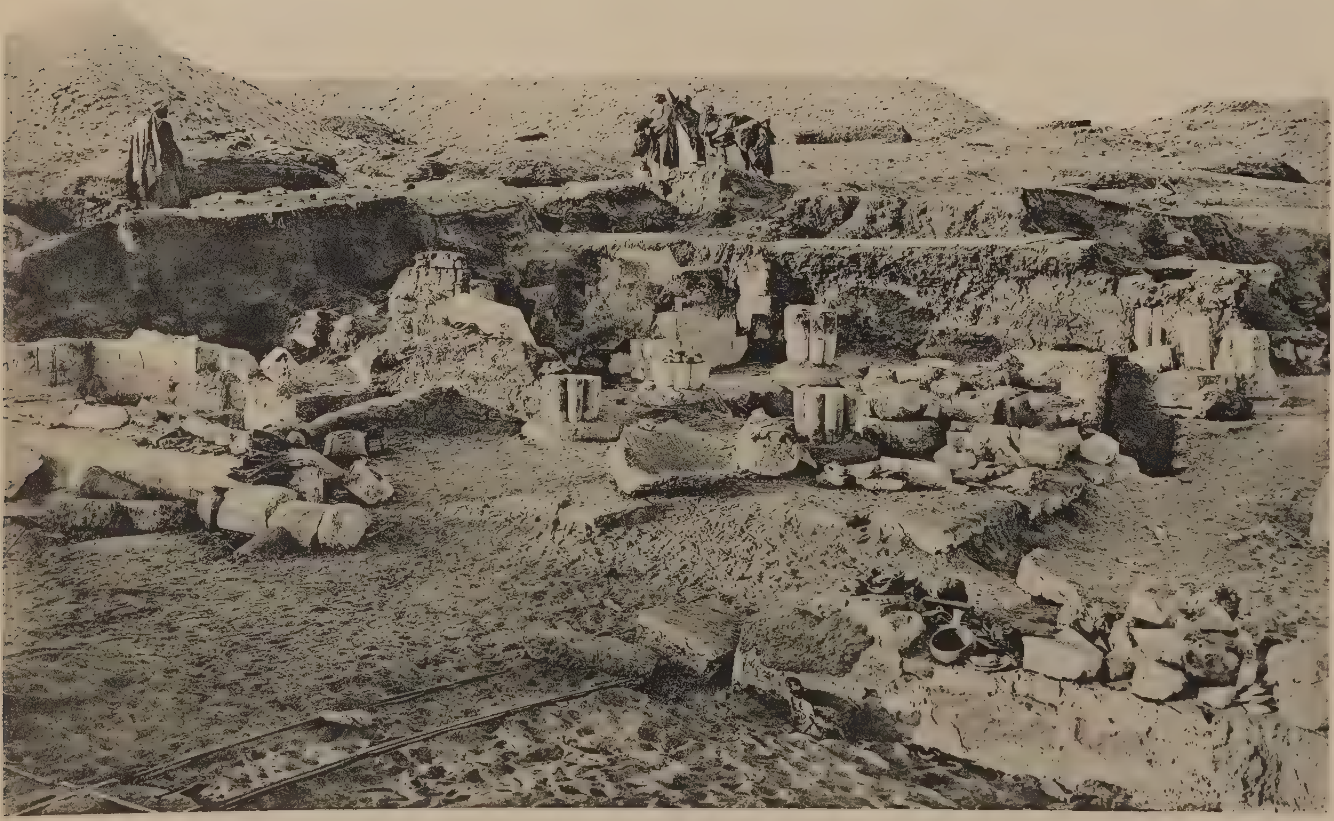
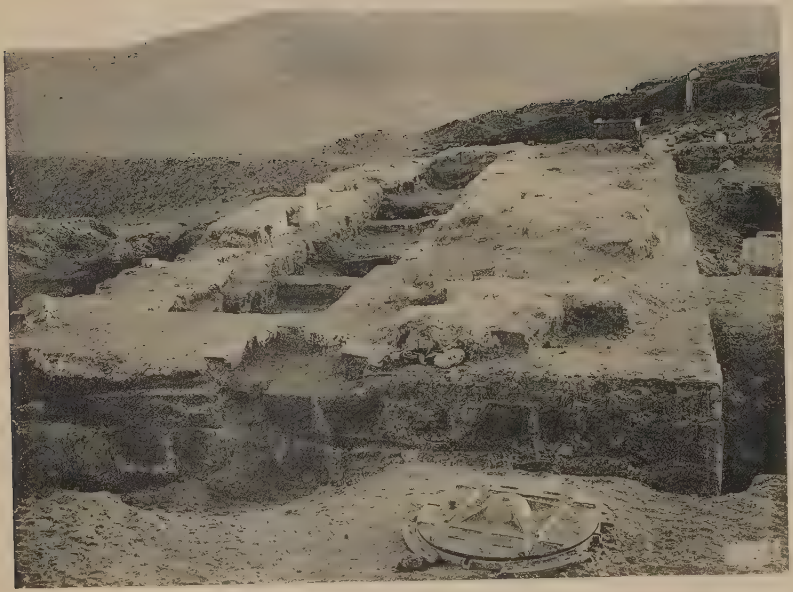
BRONZE.


M.N.
GREEK VASE
PAVEMENT
SHAFT
ledge at lower level
PAVEMENT DESTROYED
FOUNDATIONS
incised line giving face of wall
incised line
J.E.Q.
F.H.D.
0 1 5 10 METRES



TOMB CHAPEL OF NESITAHUTI.



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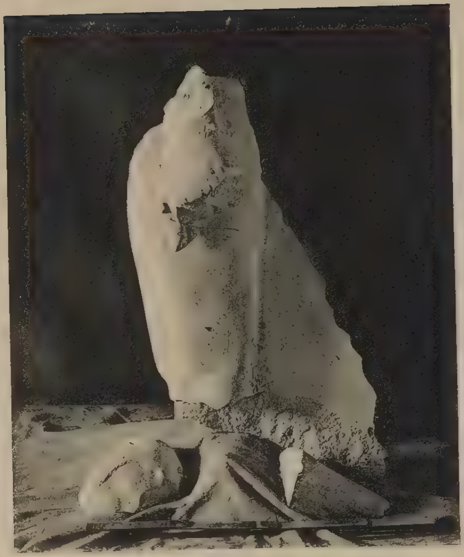

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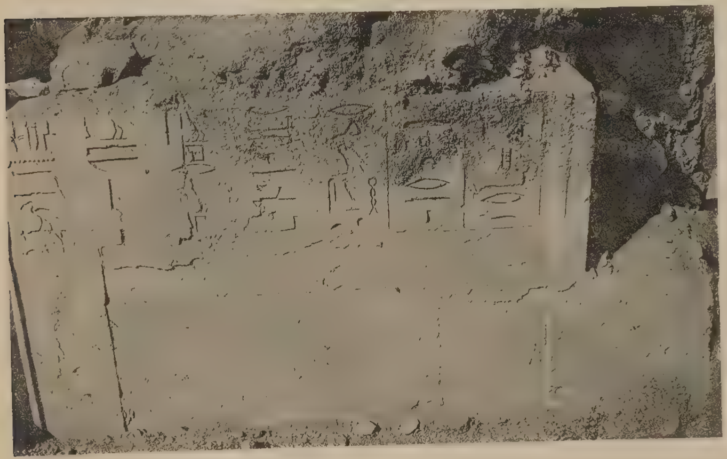

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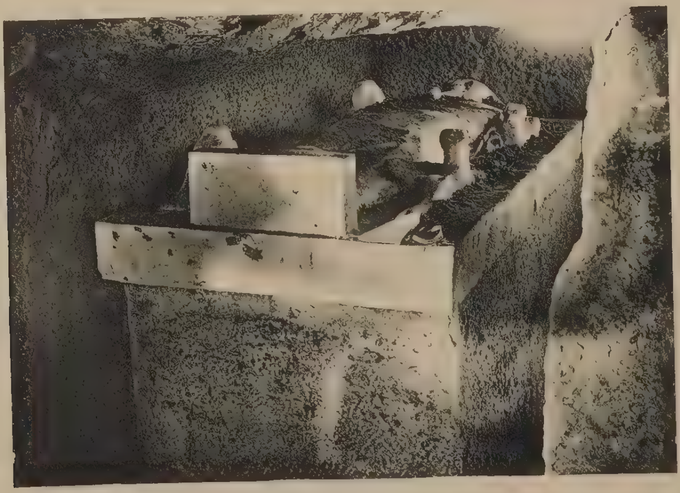

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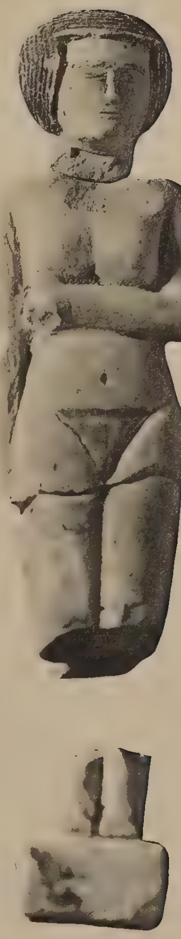
TOMB OF NESITAHUTI. FOUNDATIONS, APIS
STATUE, WALLS, SARCOPHAGUS.



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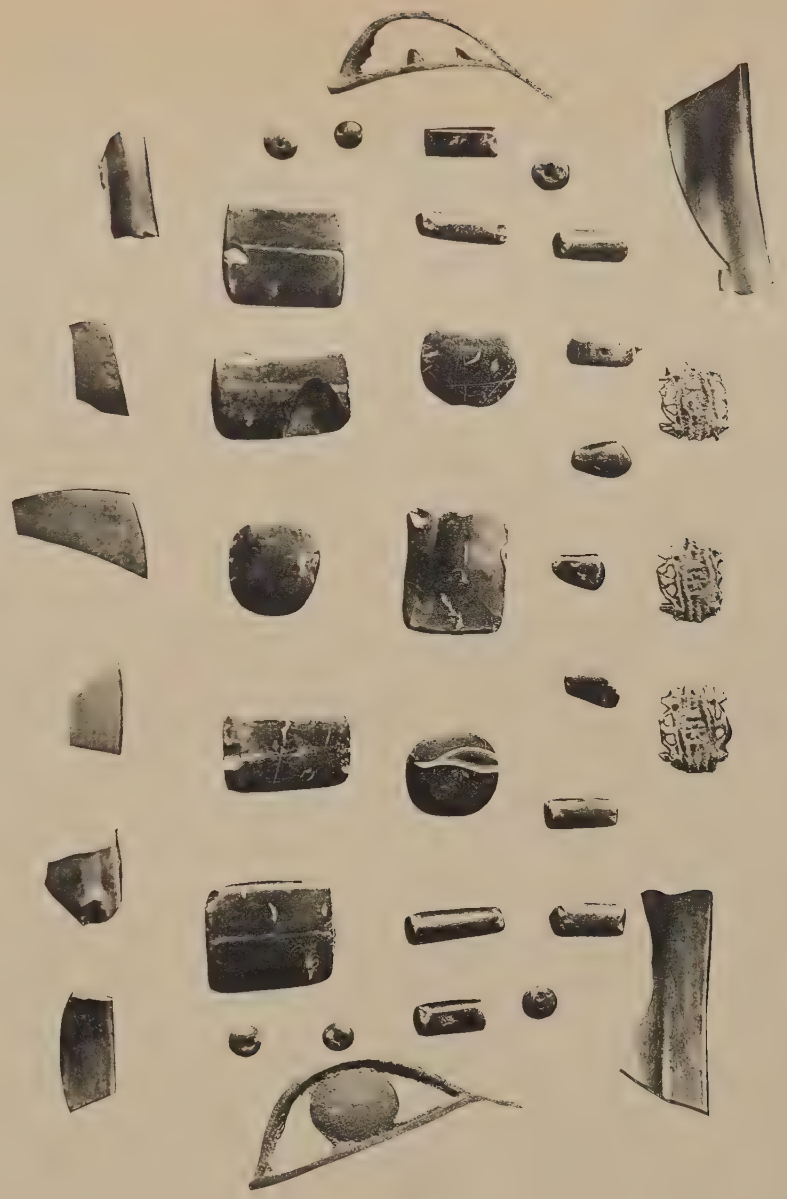

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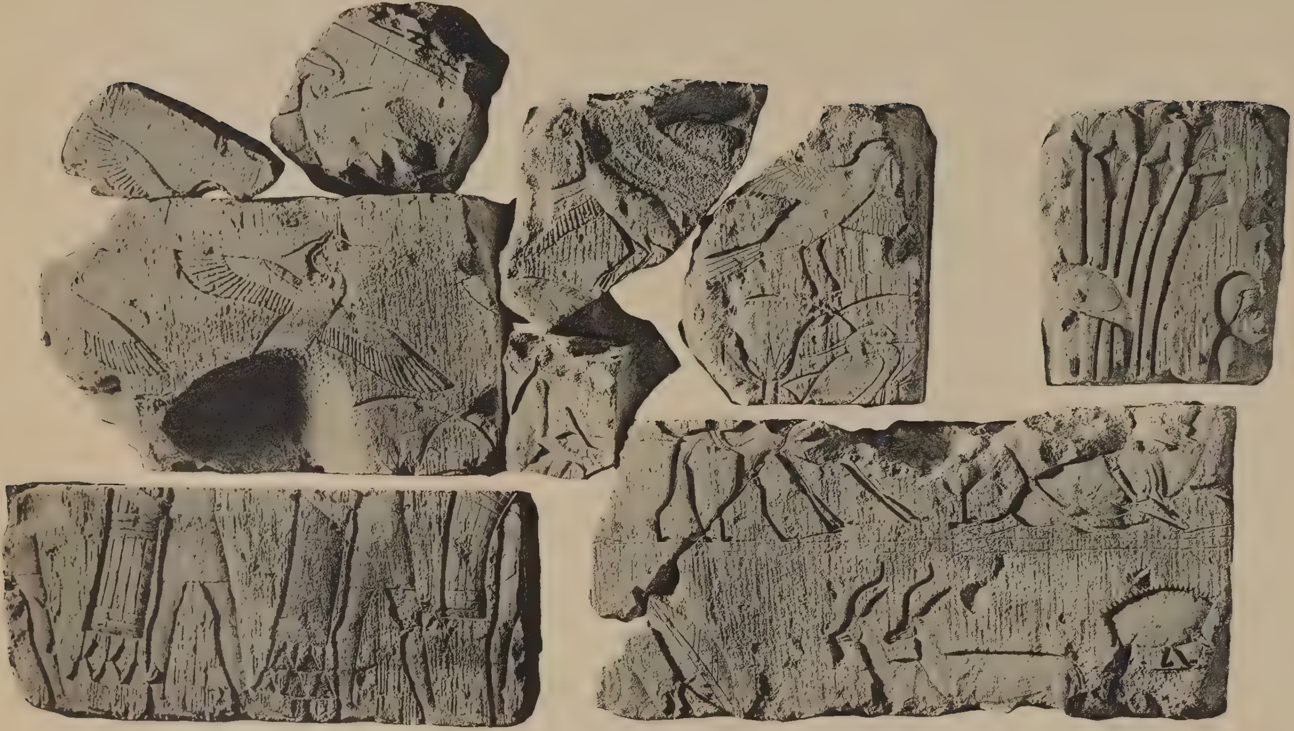
NESITAHUTI. SMALL OBJECTS.



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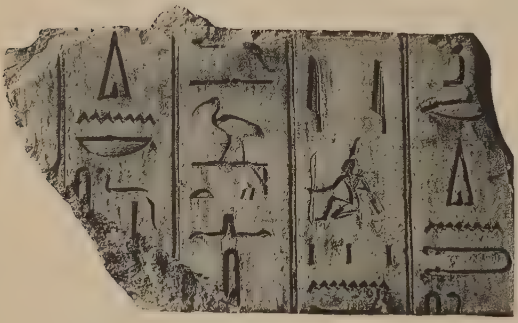

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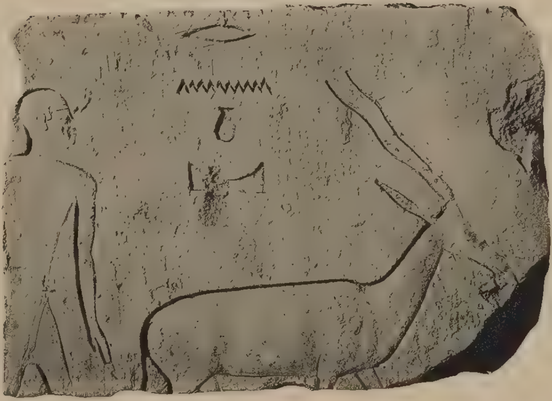

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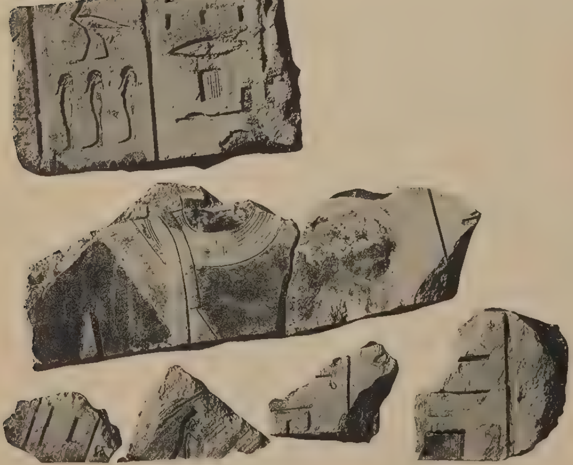

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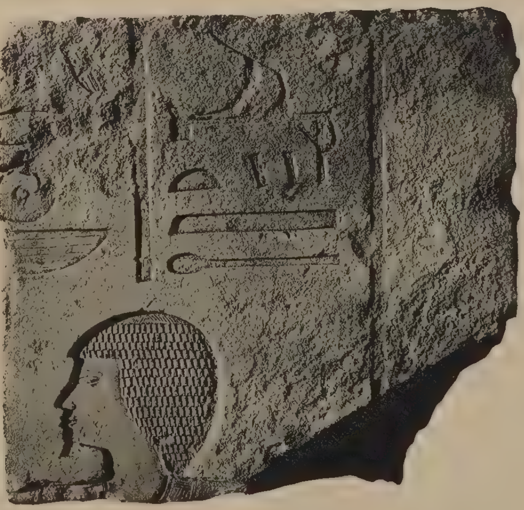

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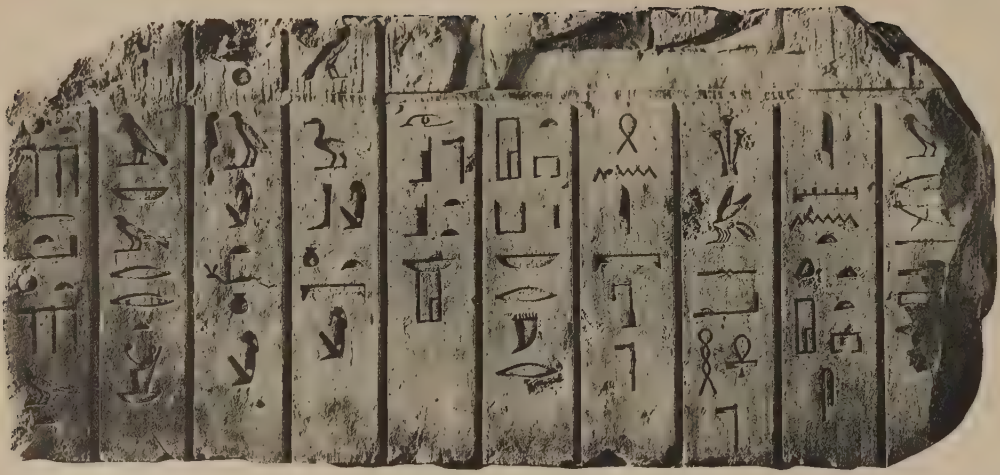
NESITAHUTI. FRAGMENTS FROM WALLS.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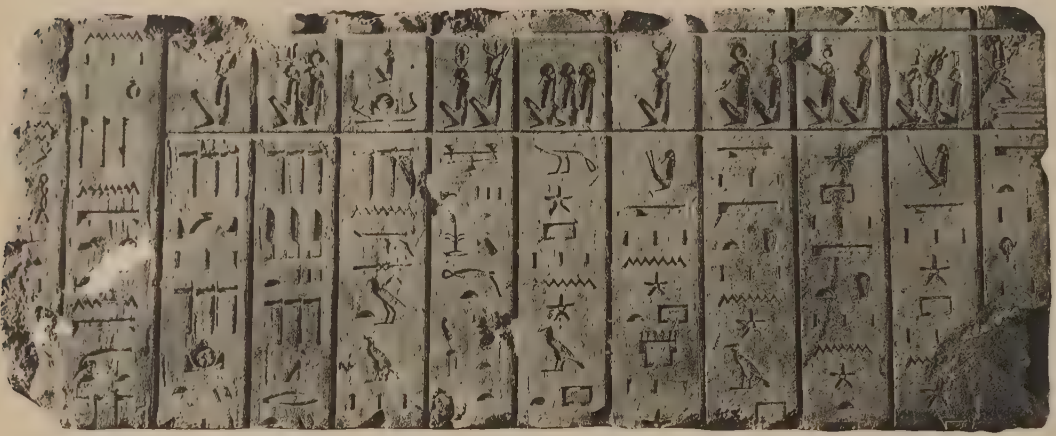
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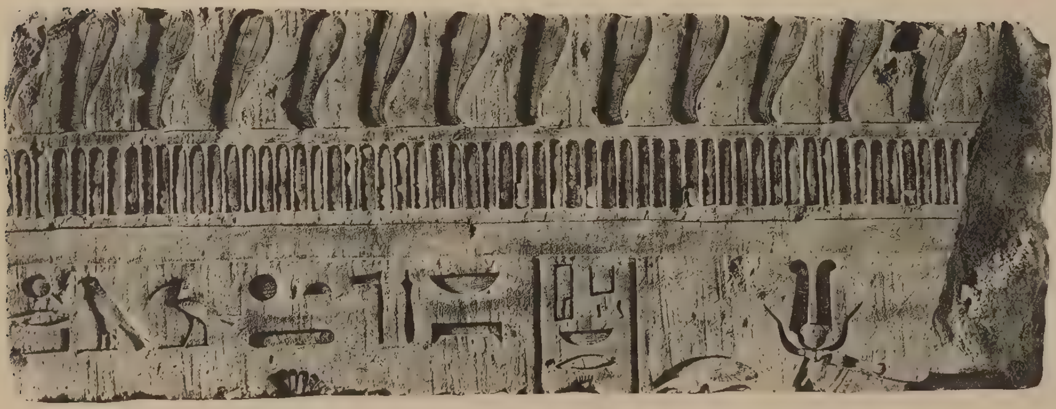
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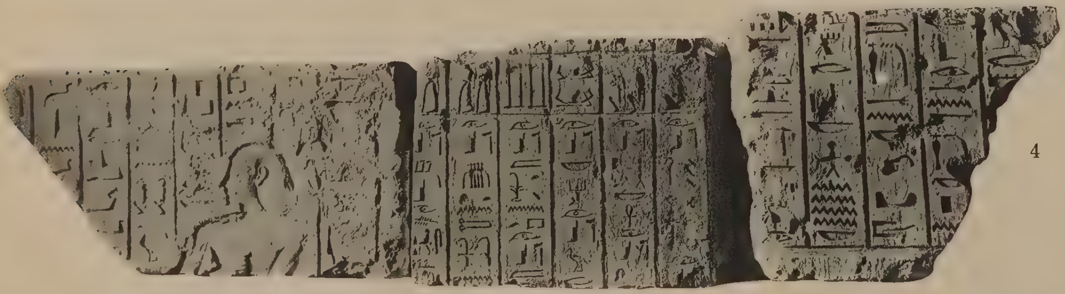
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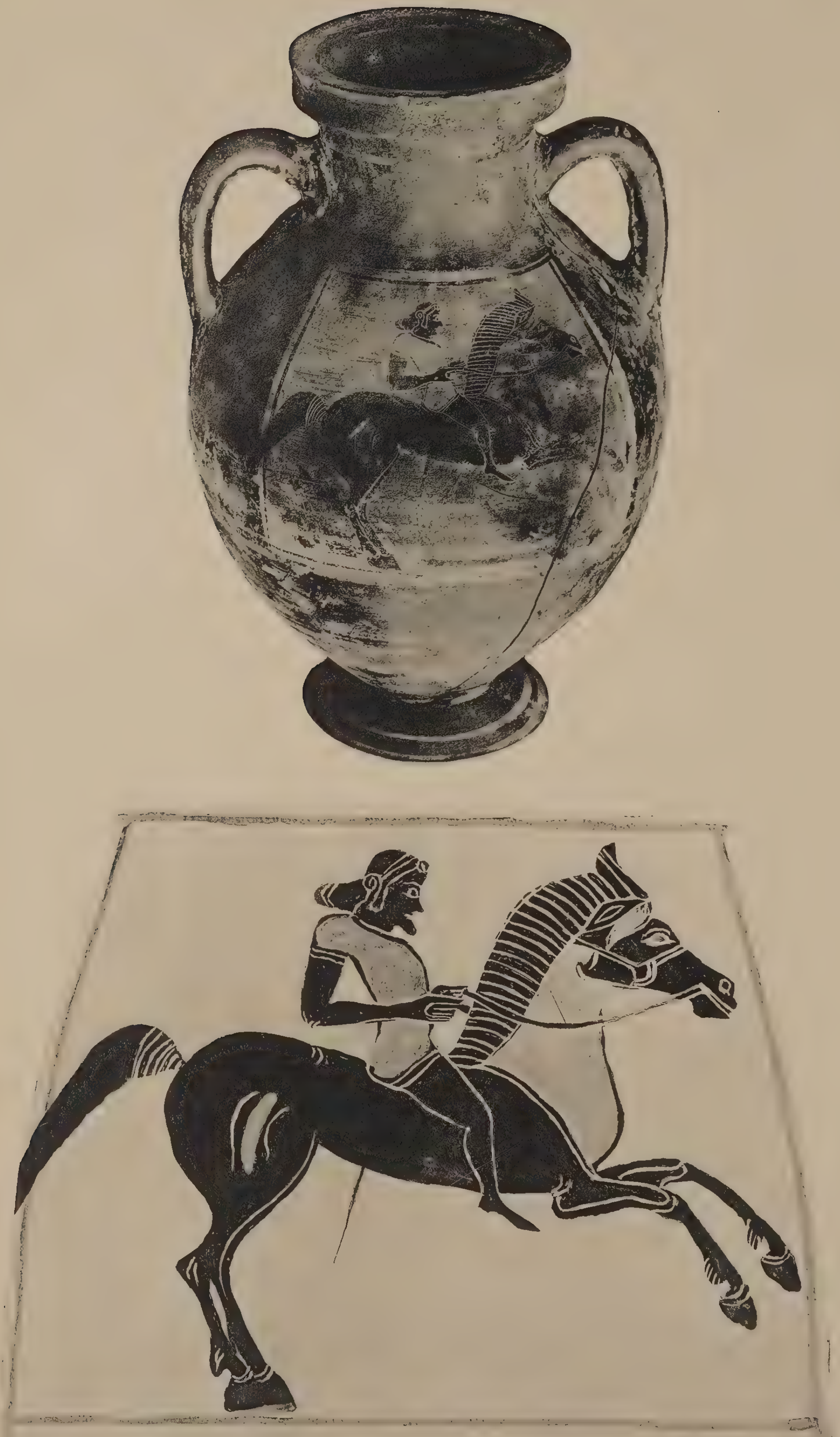
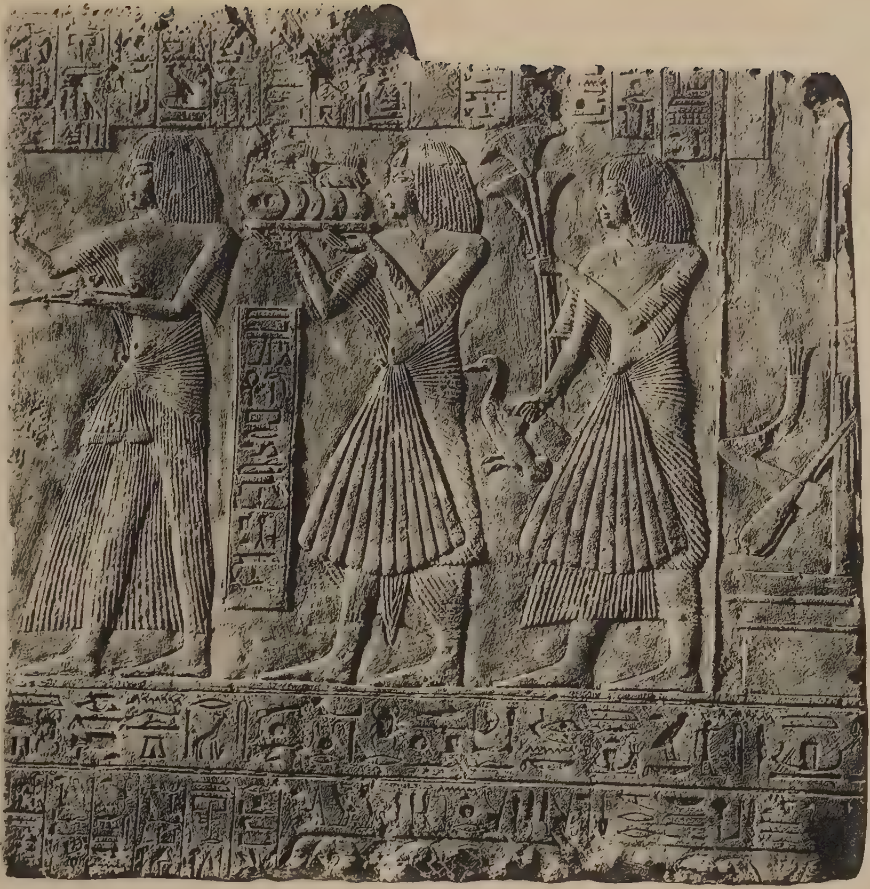
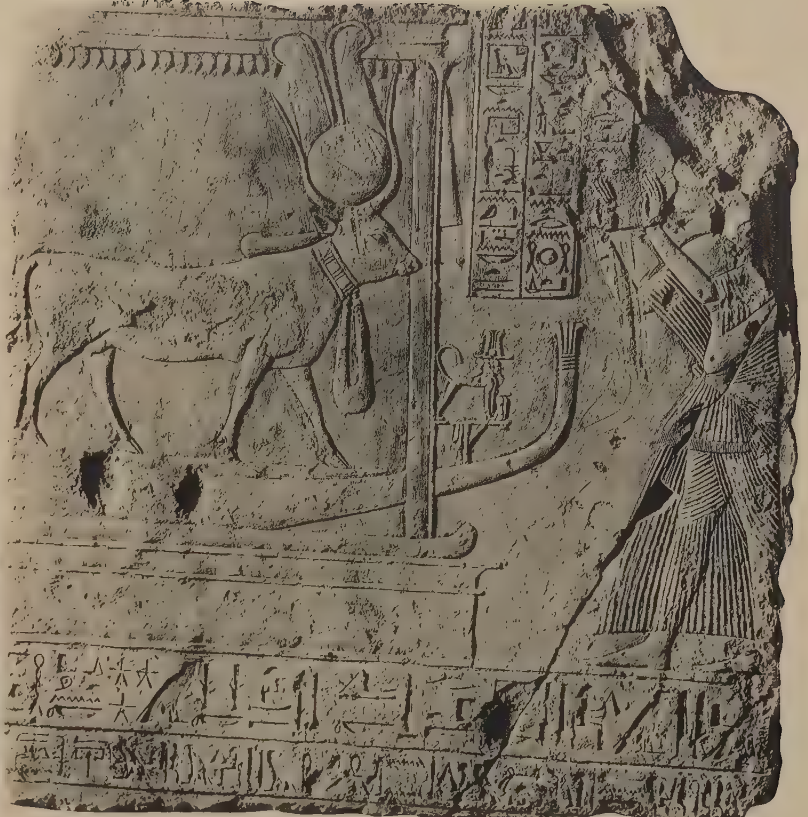
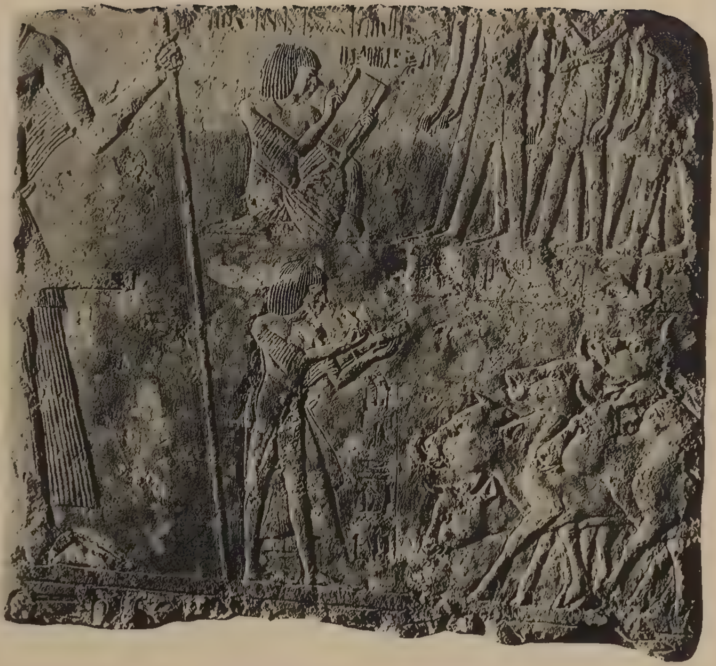
NESITAHUTI. BLOCKS FROM WALLS.

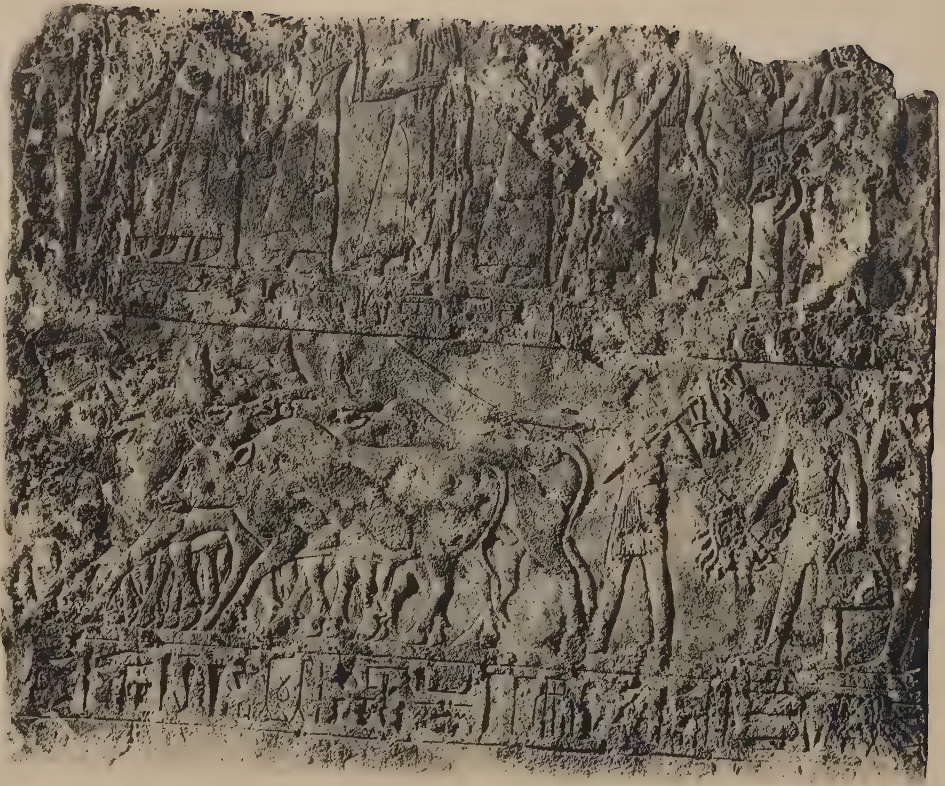


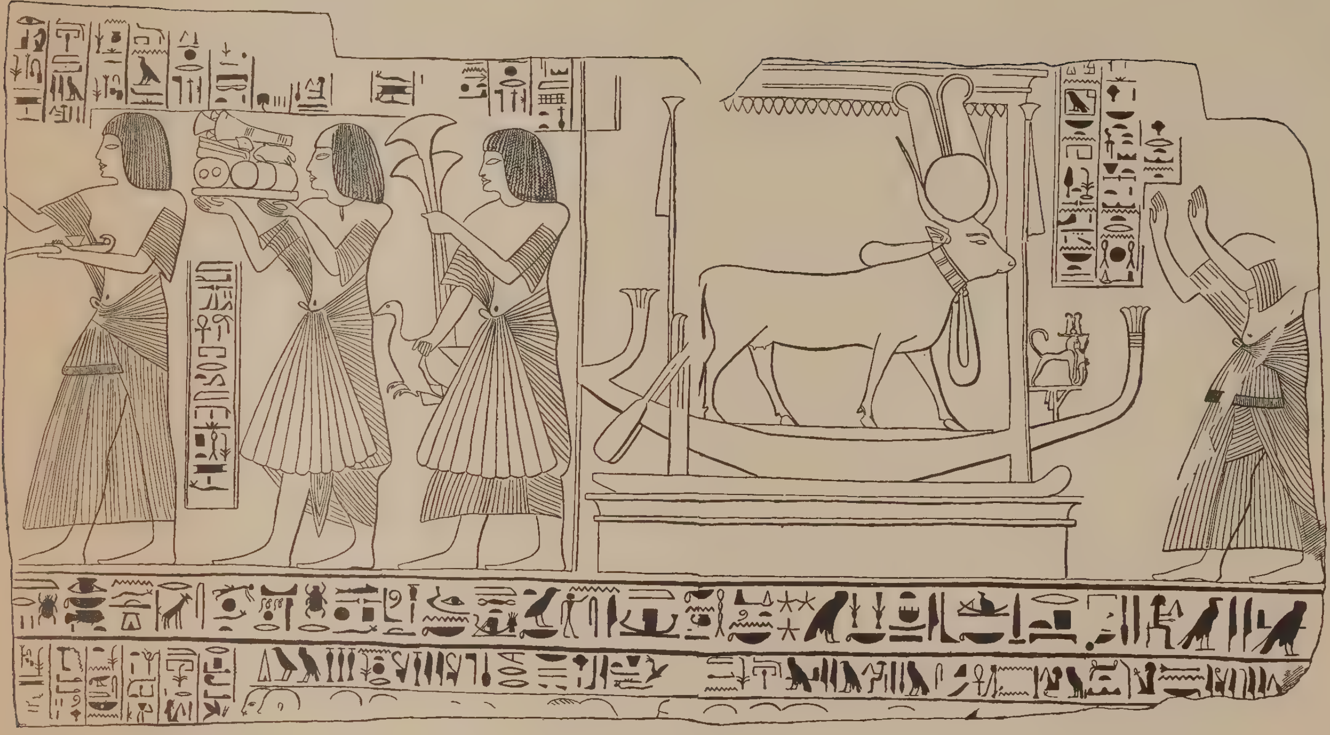
GREEK VASE FROM BELOW. PAVEMENT OF NESITAHUTI CHAPEL.











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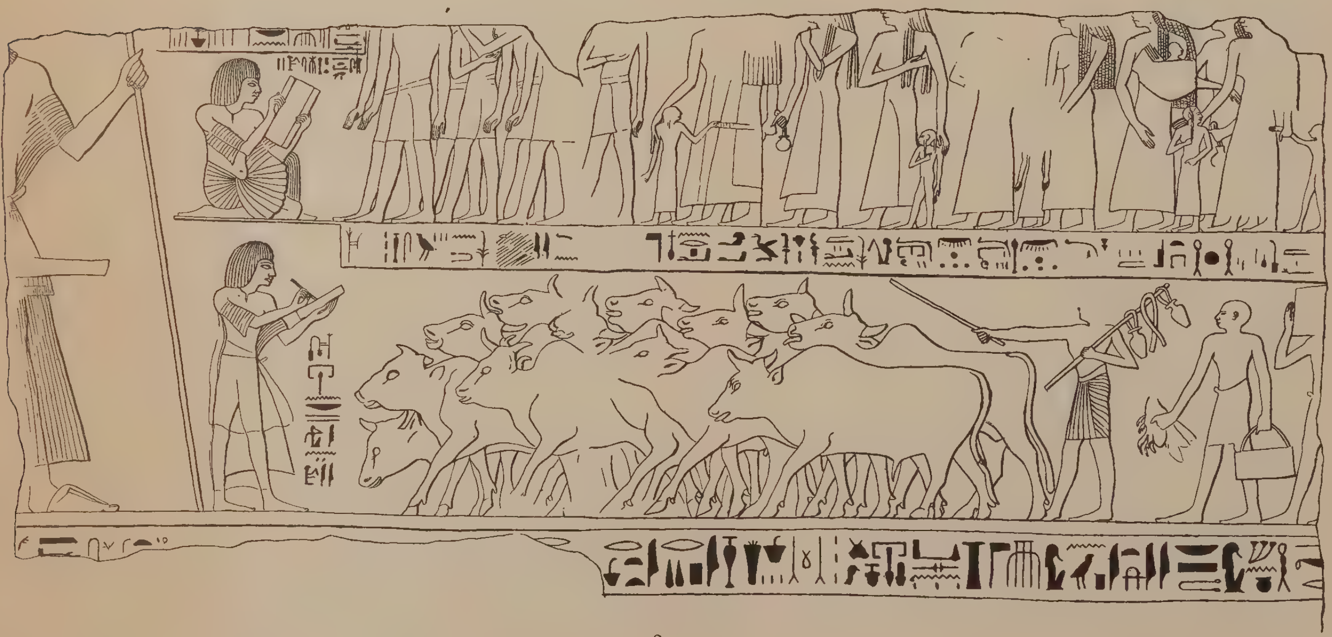

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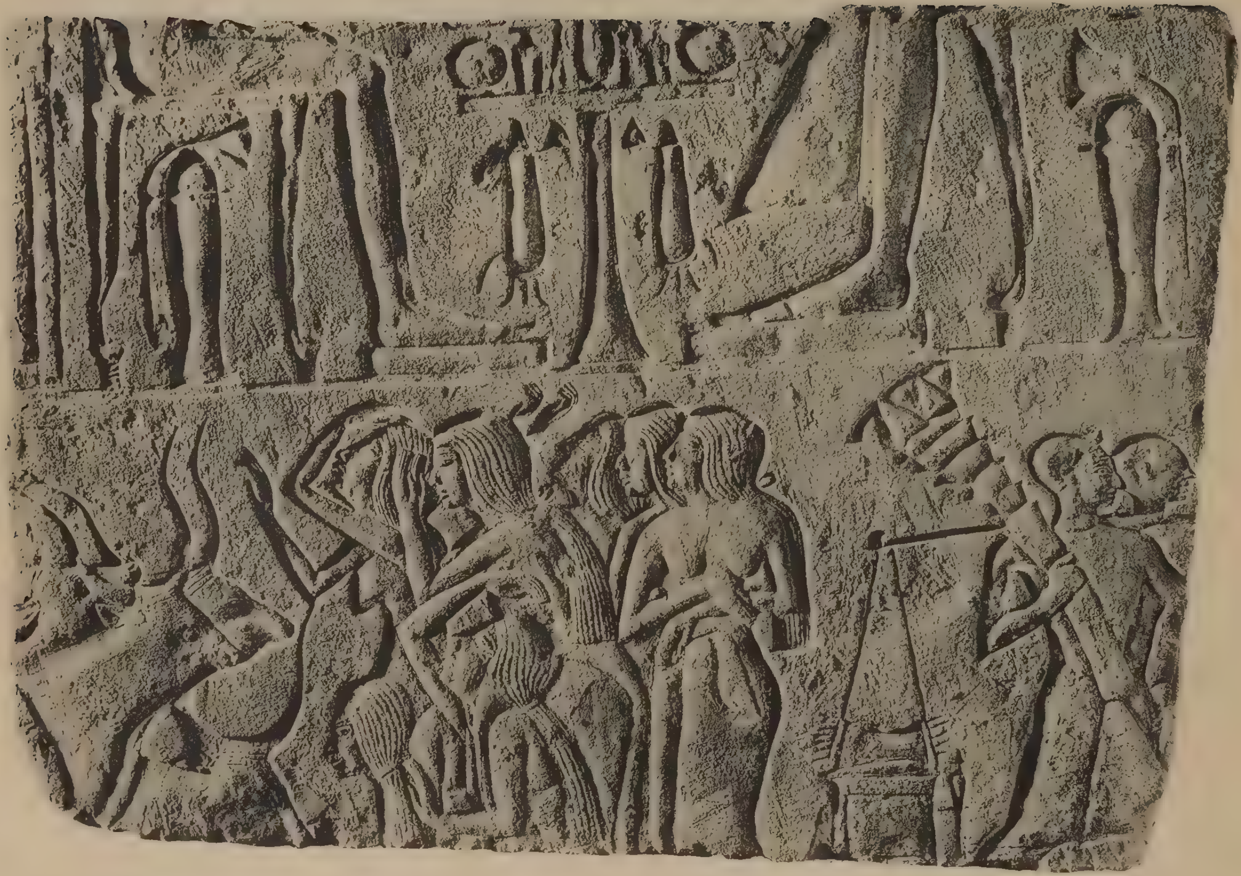

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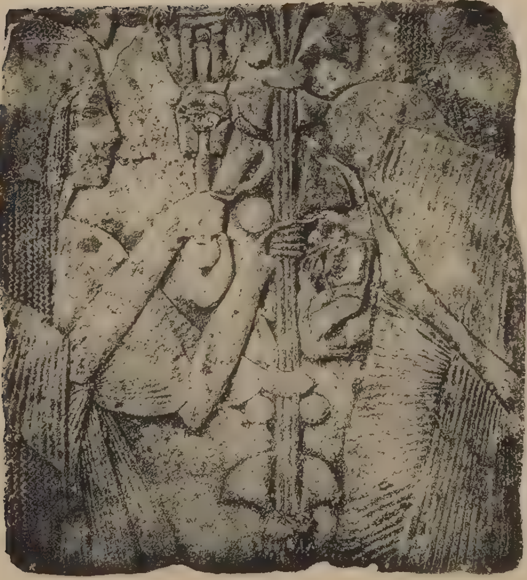

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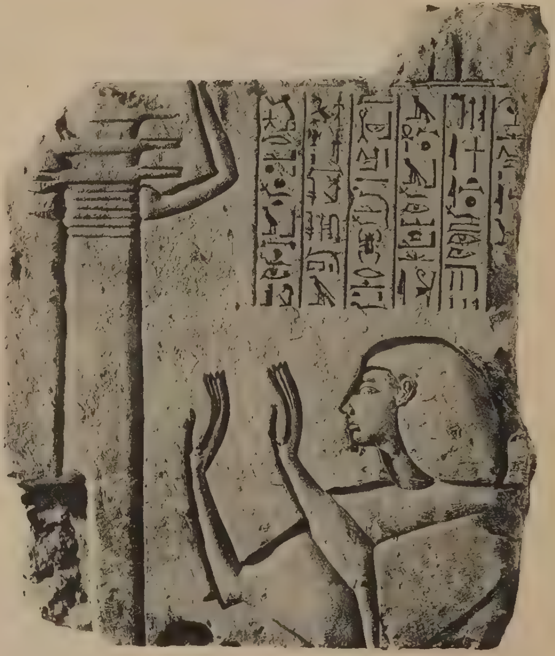

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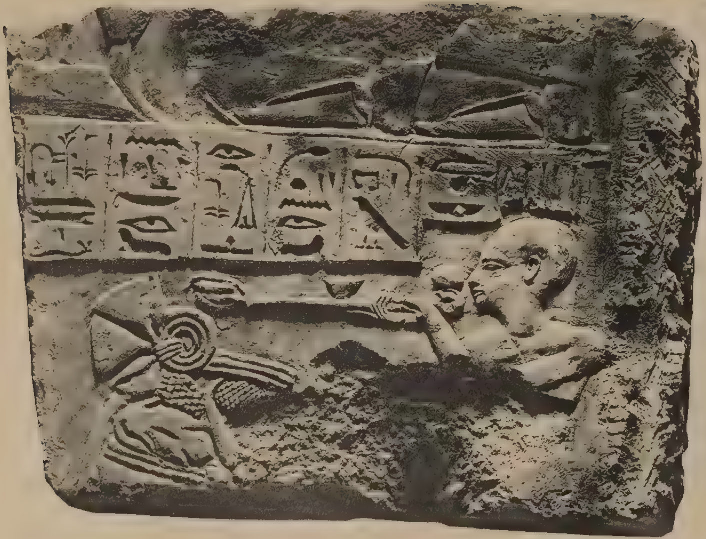

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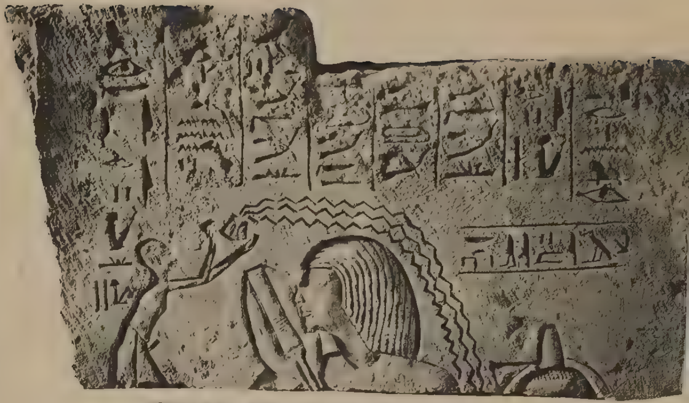

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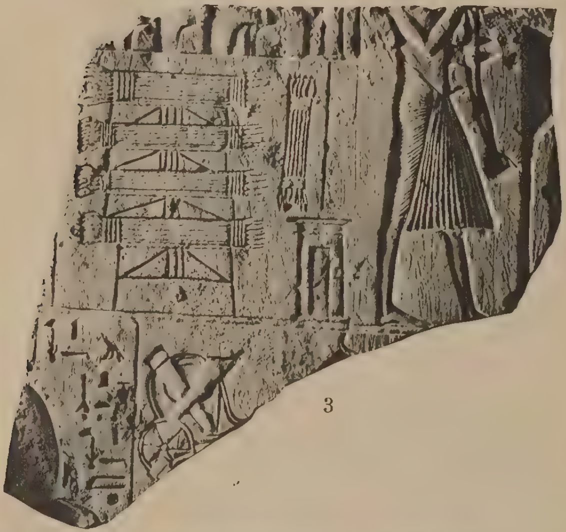

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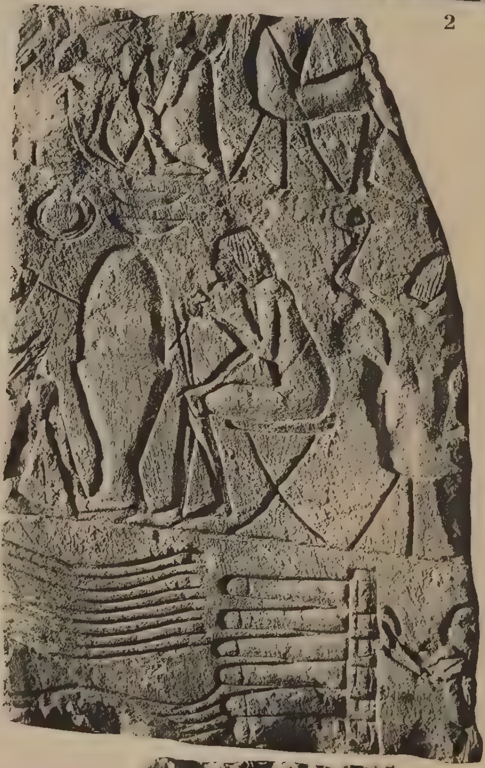

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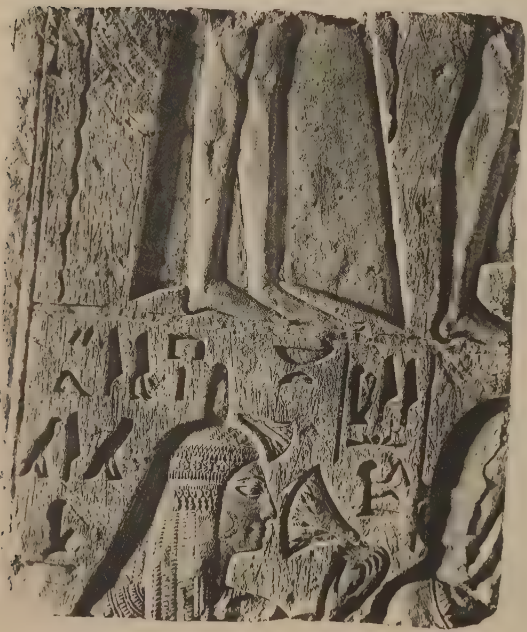

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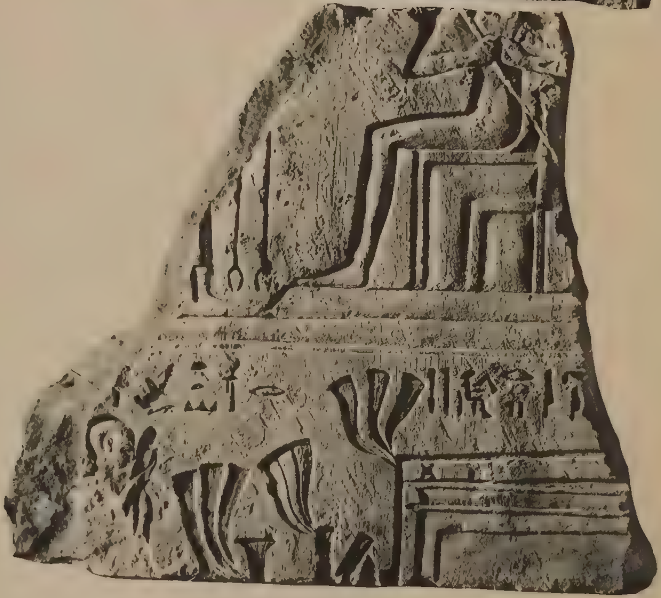

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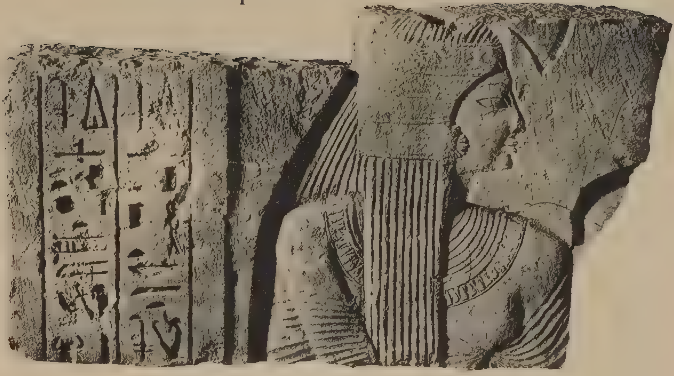

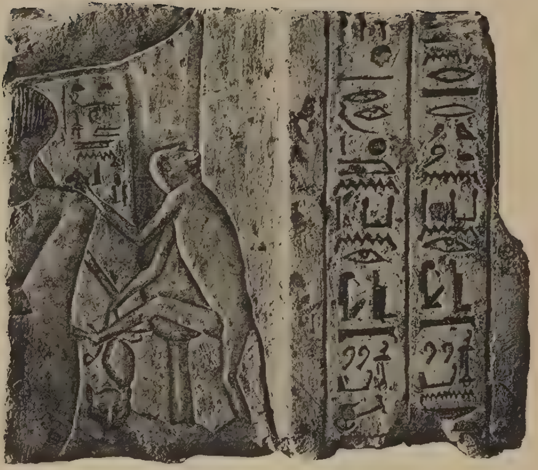

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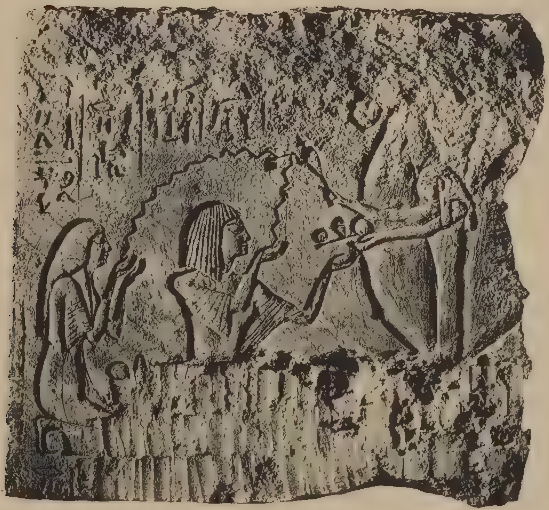

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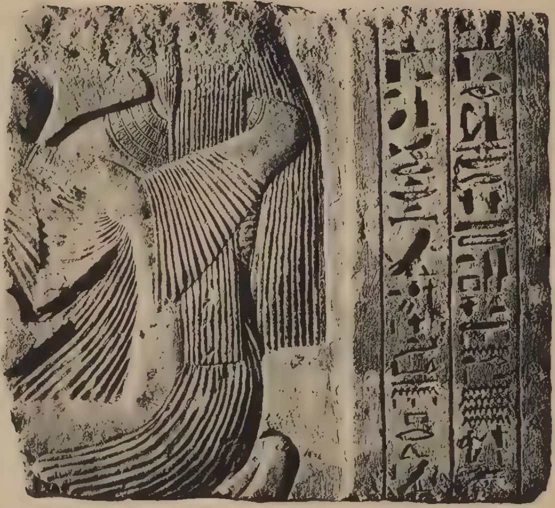

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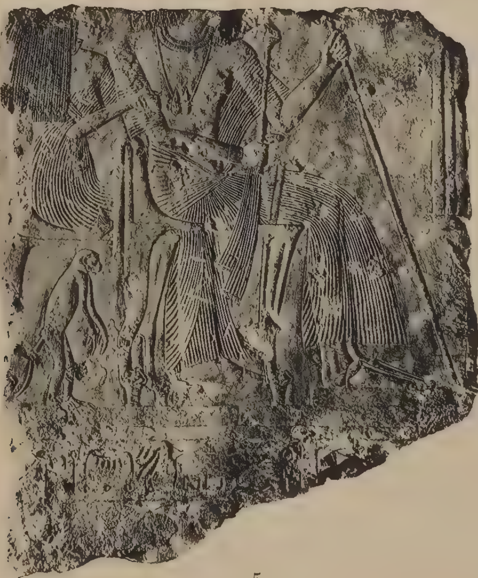

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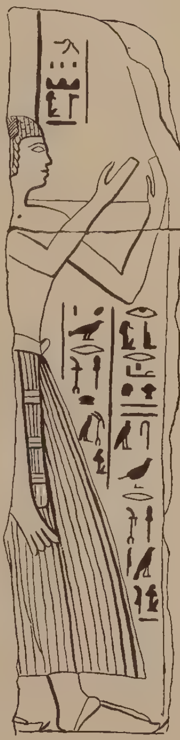

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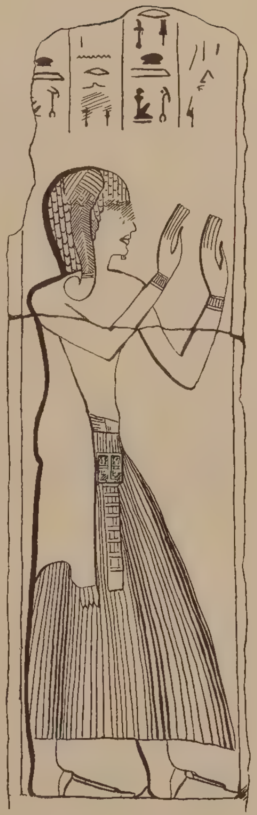

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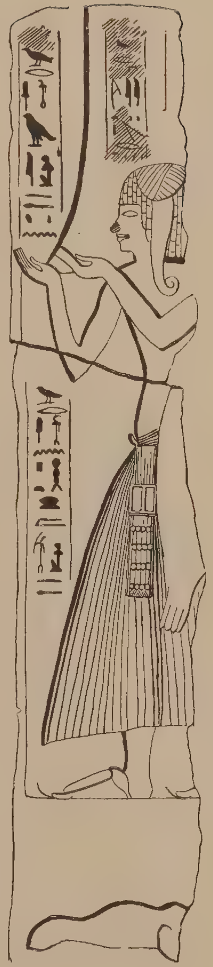

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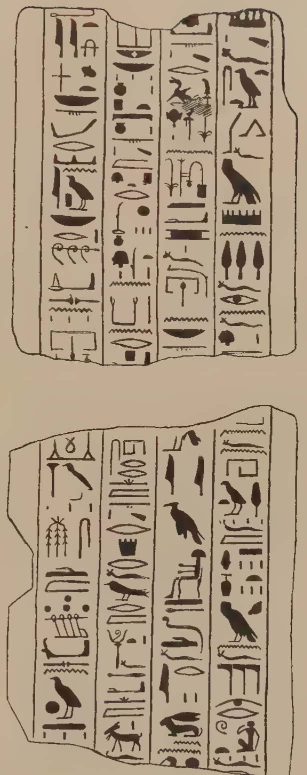

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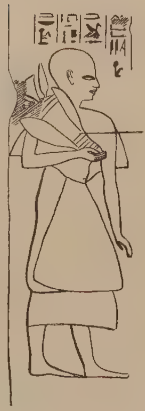

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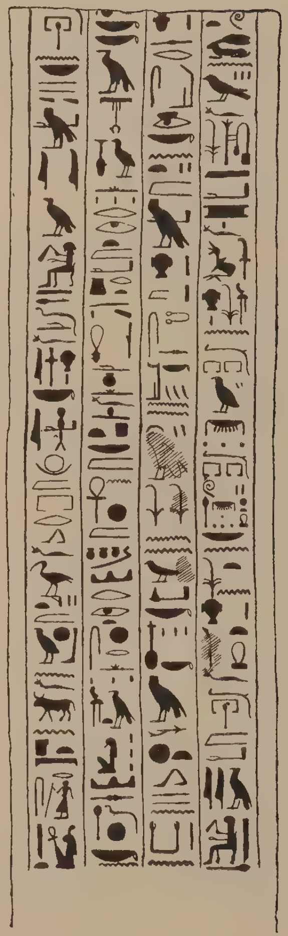

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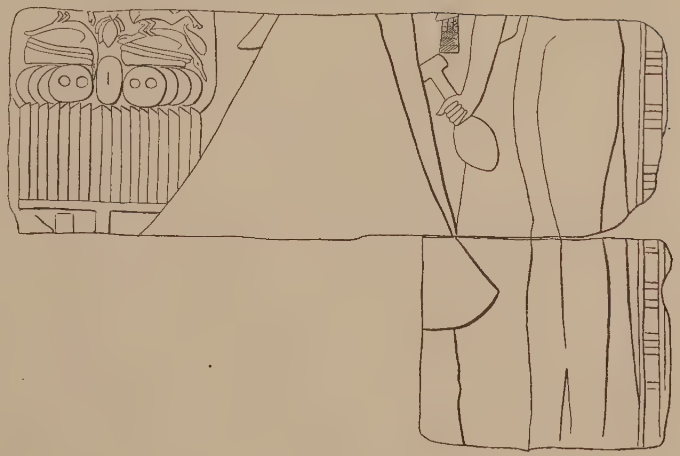

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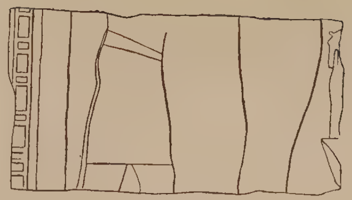

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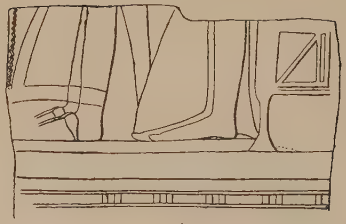

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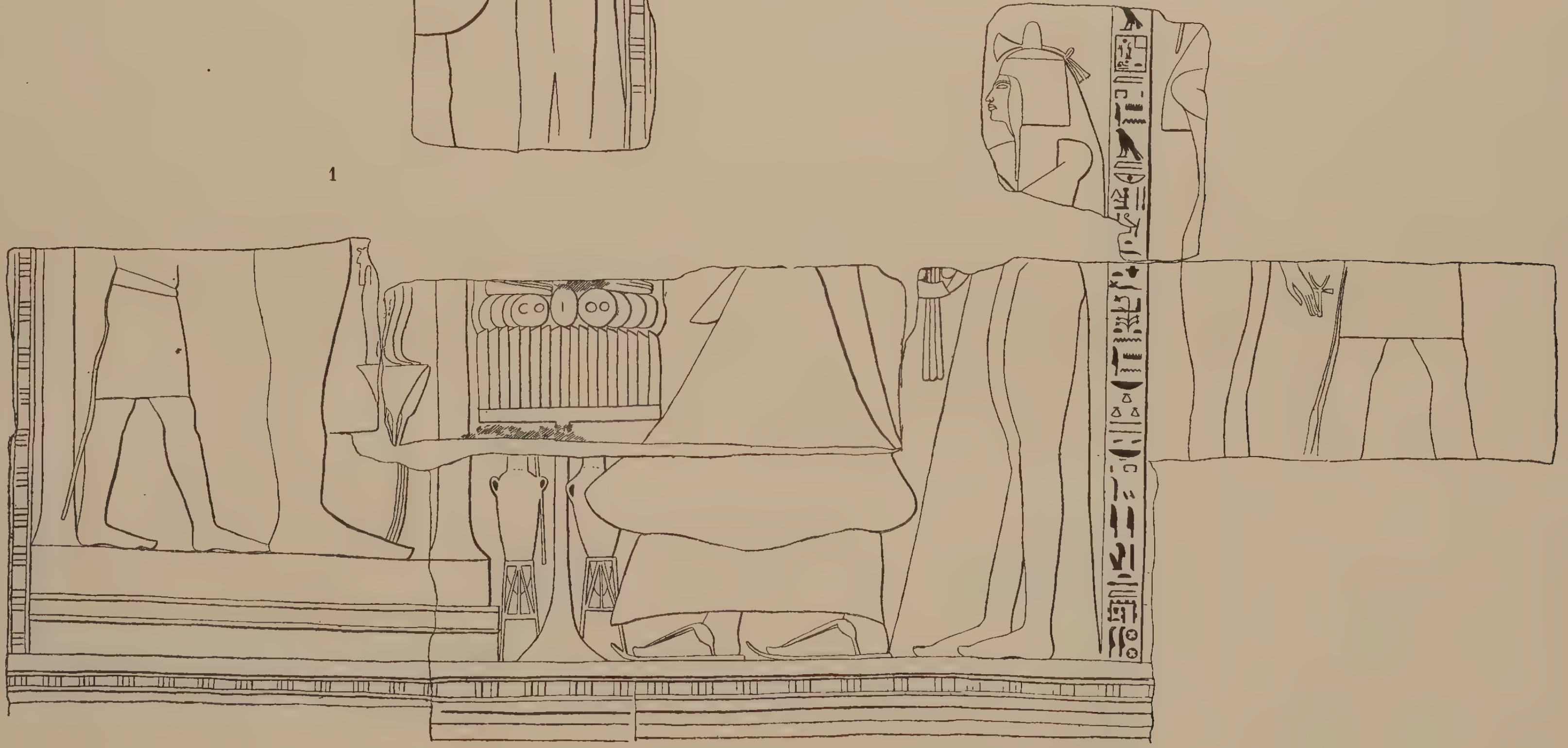

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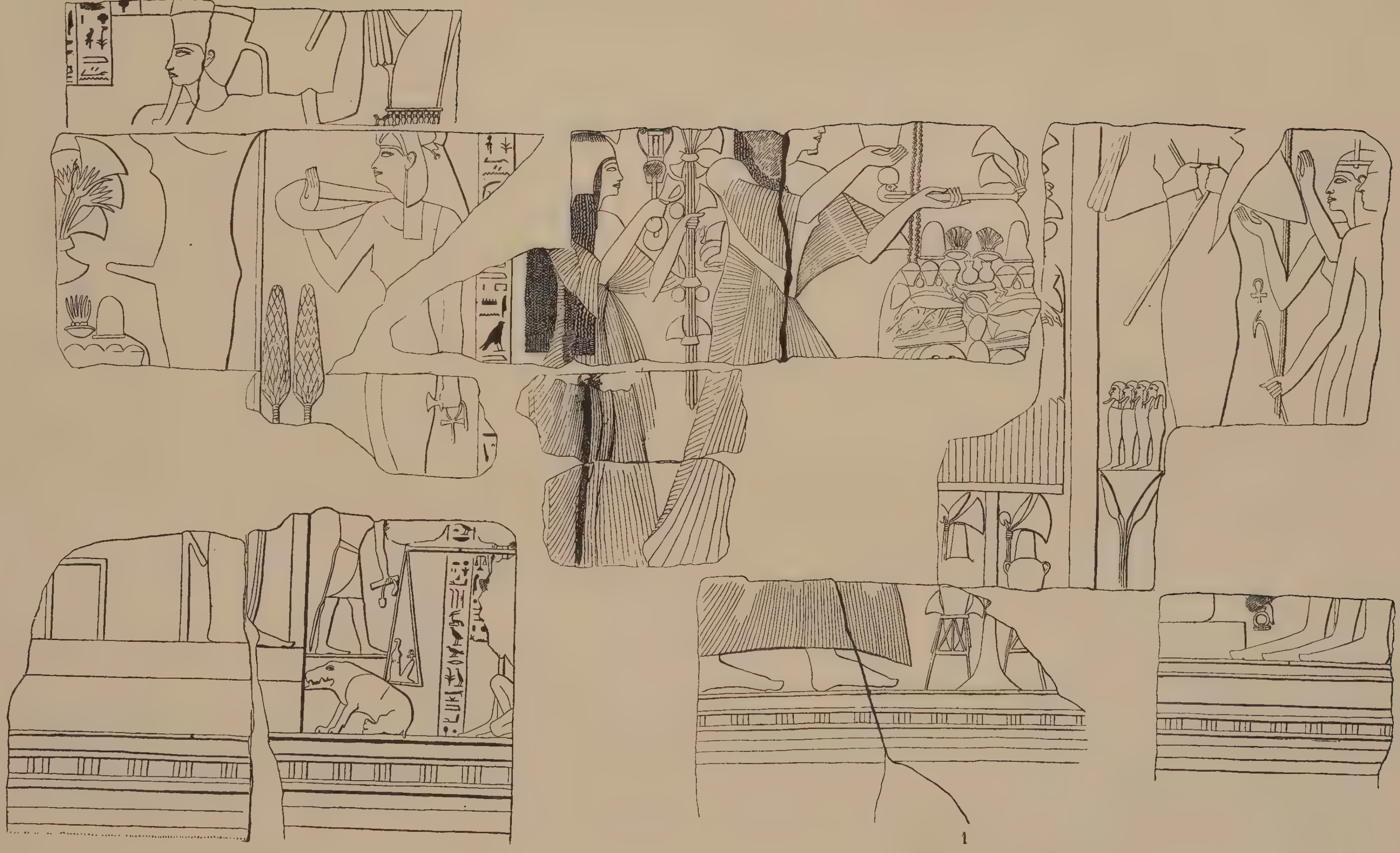
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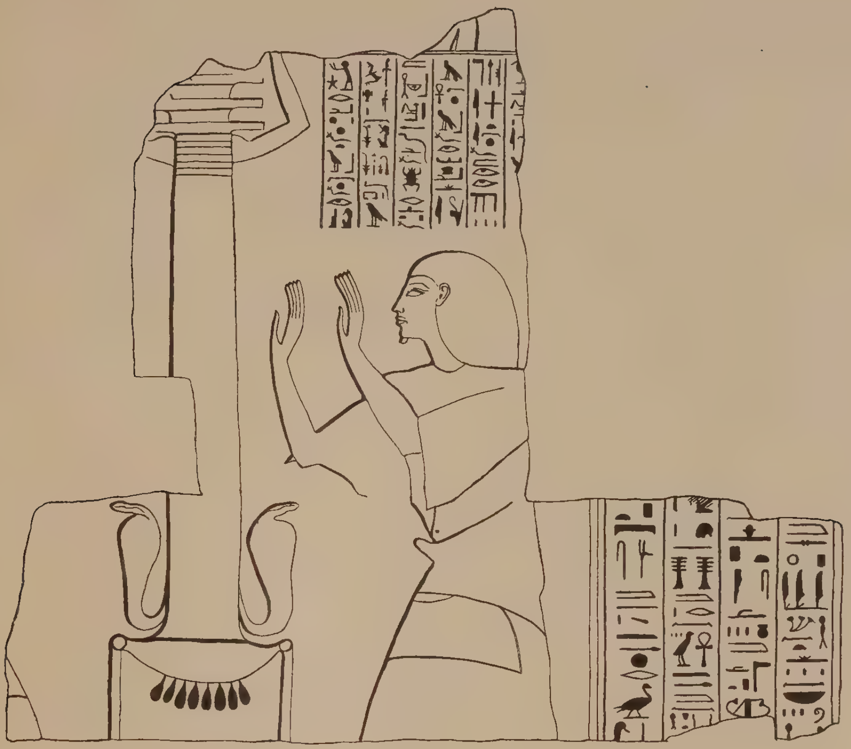

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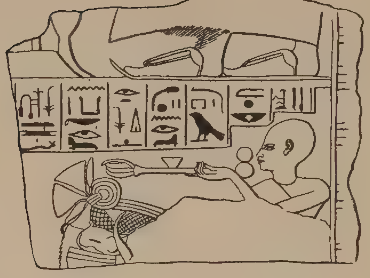

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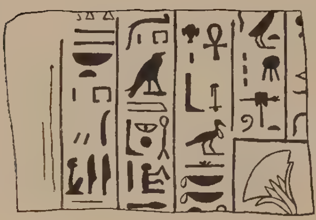

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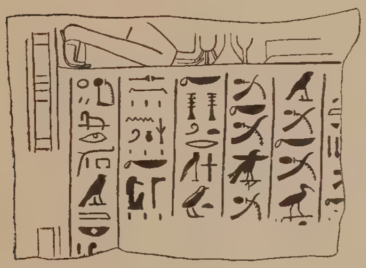

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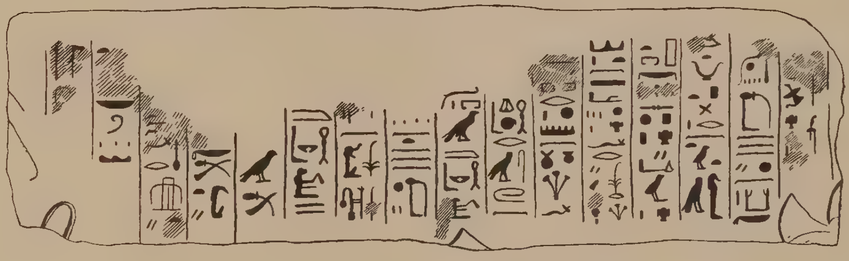

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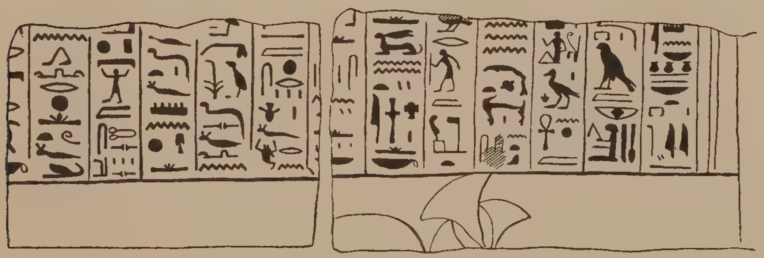

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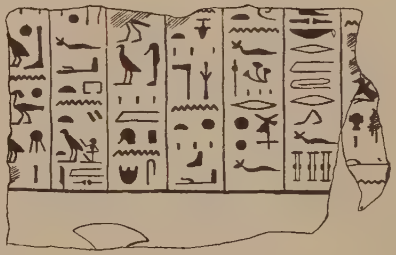

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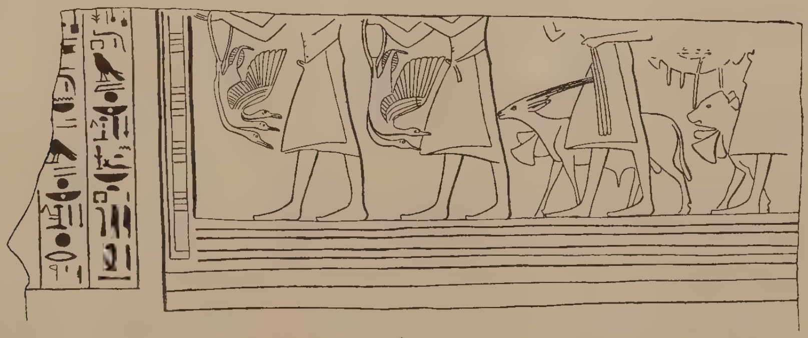

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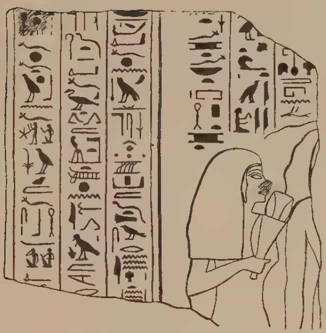

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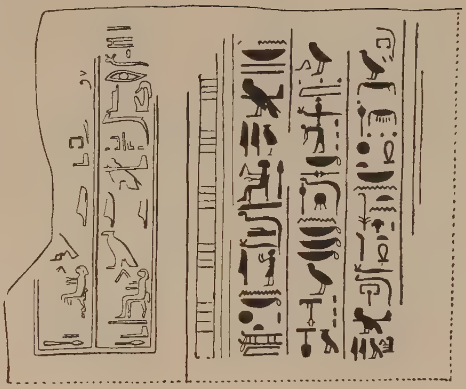

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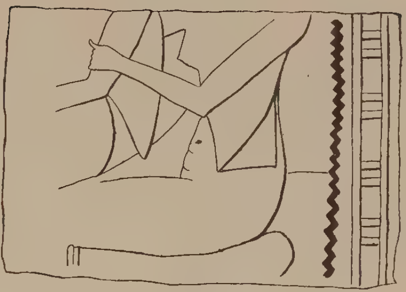

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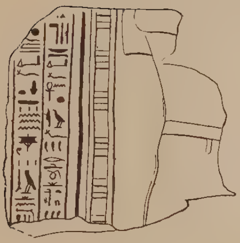

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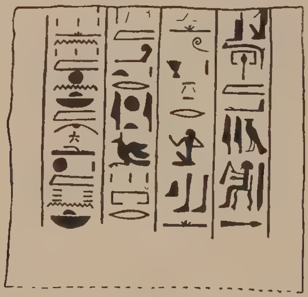

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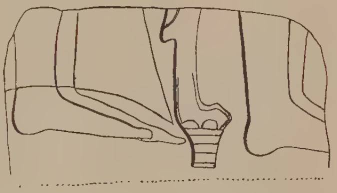

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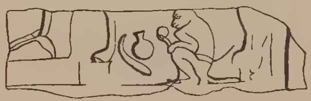

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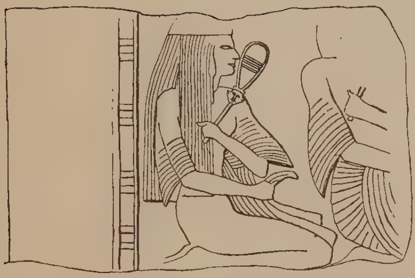

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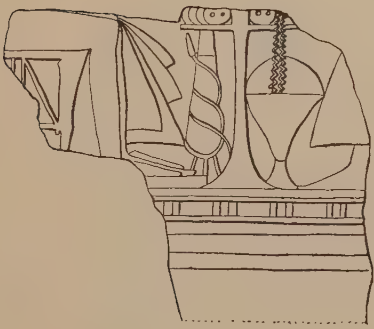

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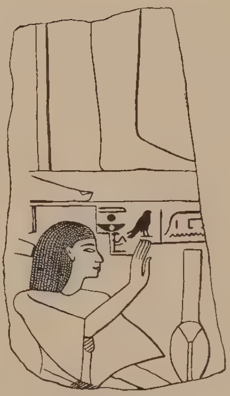

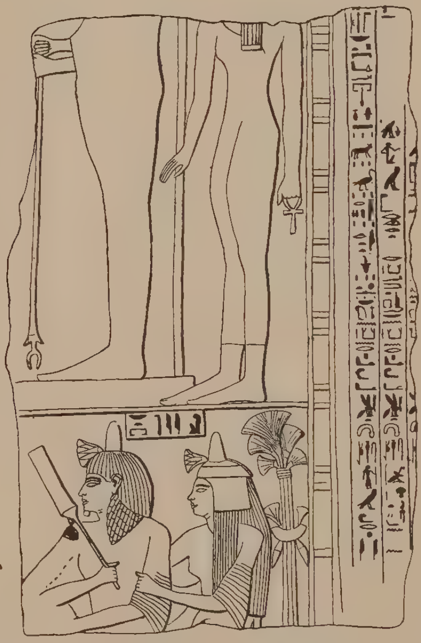

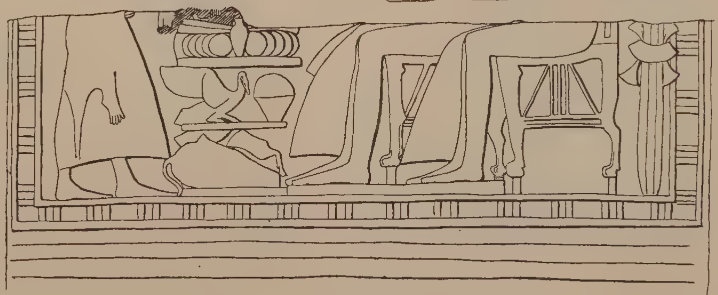

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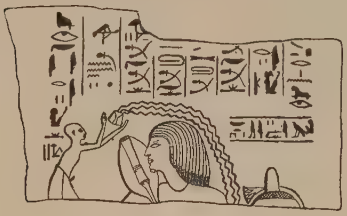

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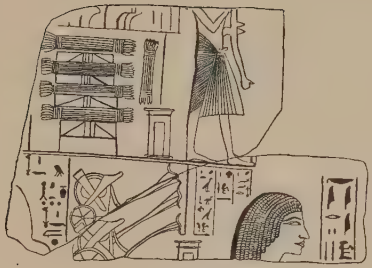

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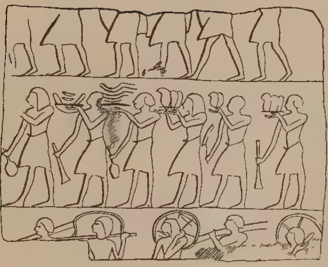

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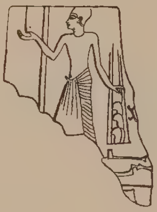

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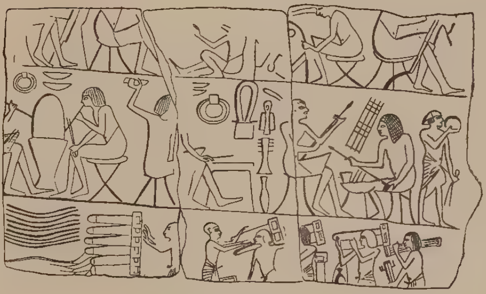

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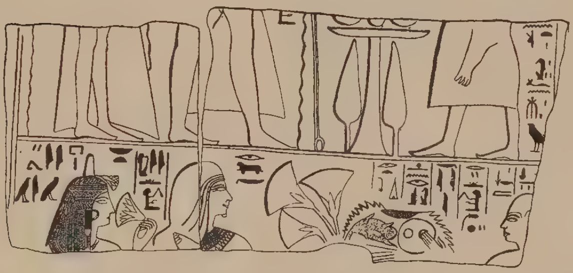

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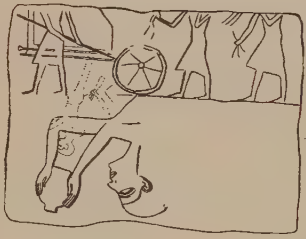

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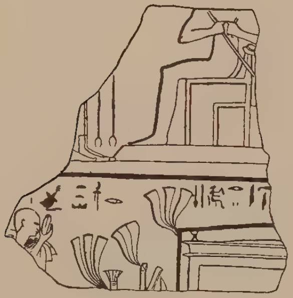

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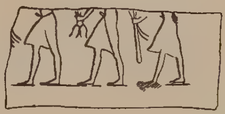

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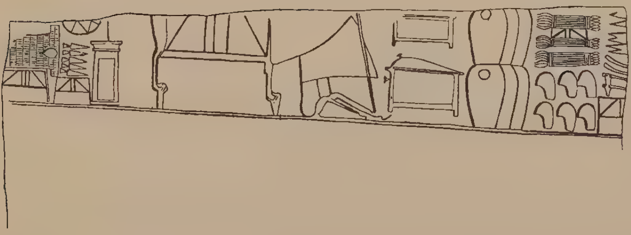

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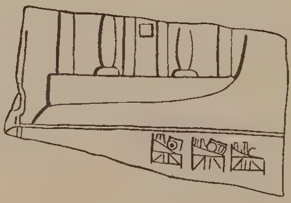

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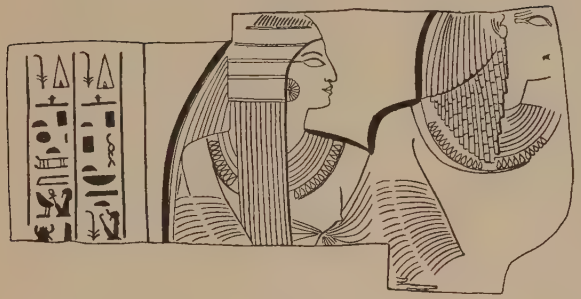
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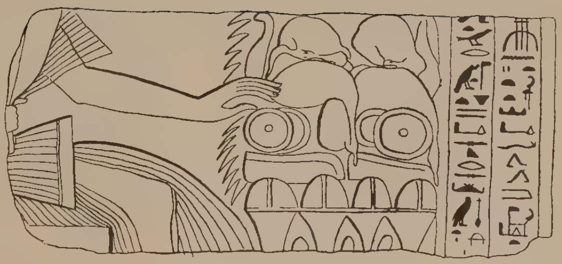
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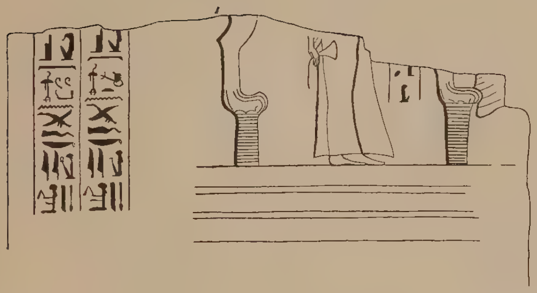
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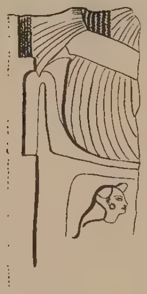
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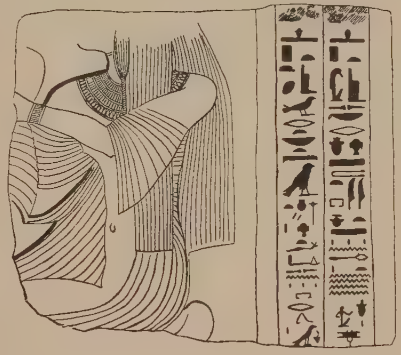
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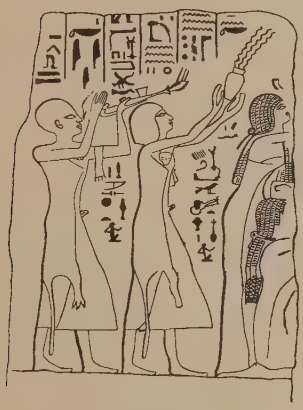
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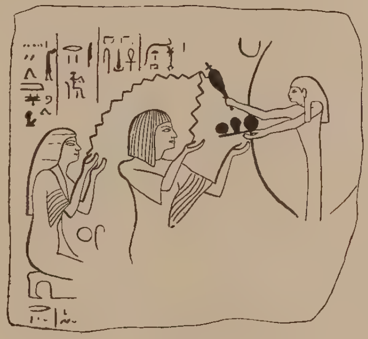
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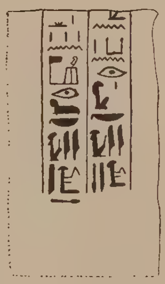
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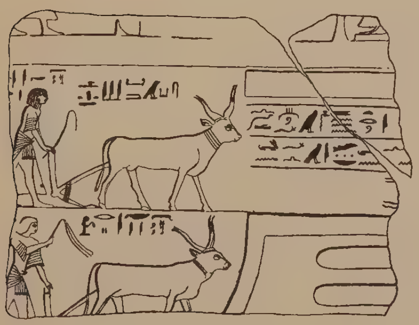
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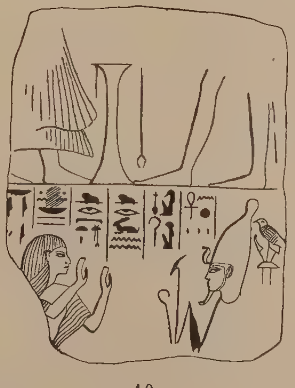
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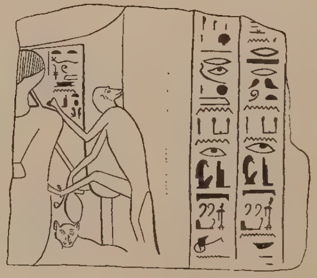
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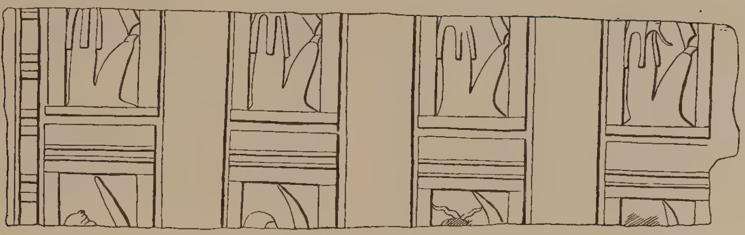

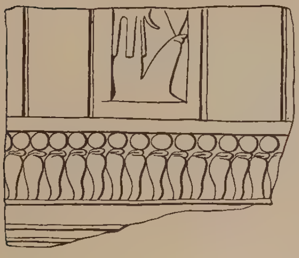

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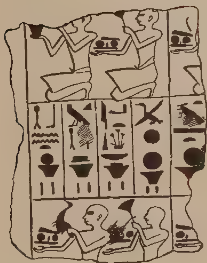

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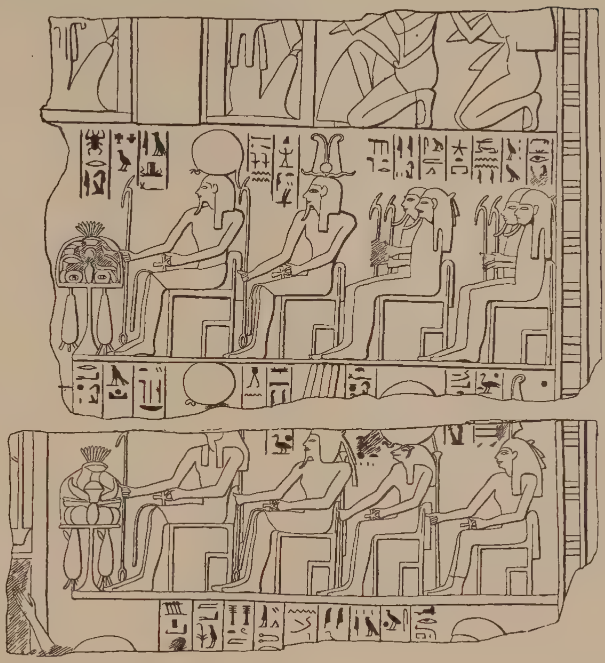

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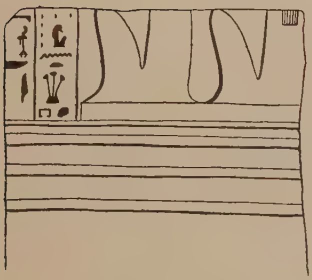

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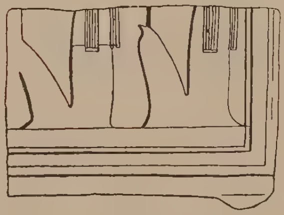

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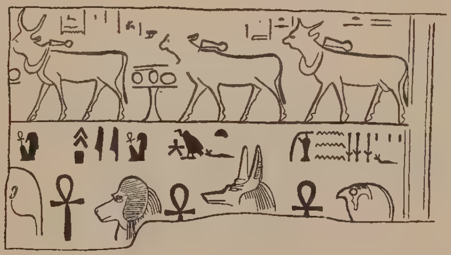

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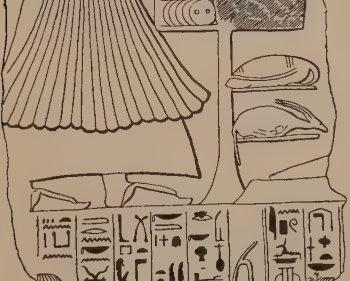

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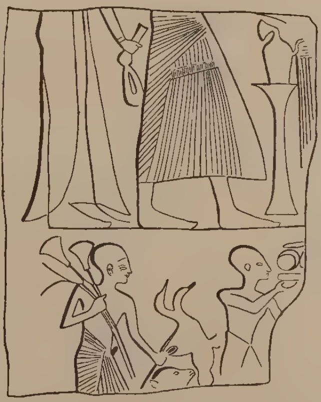

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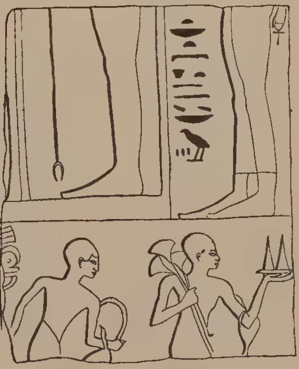

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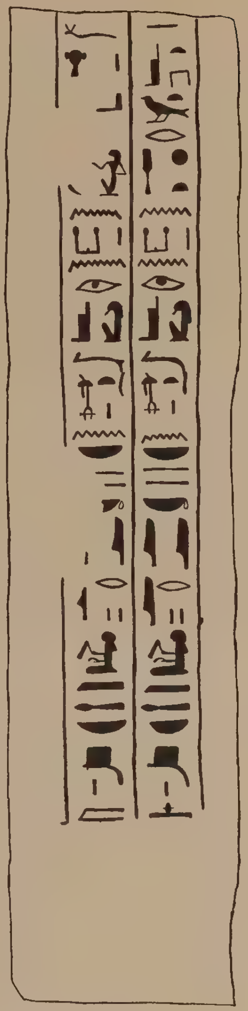

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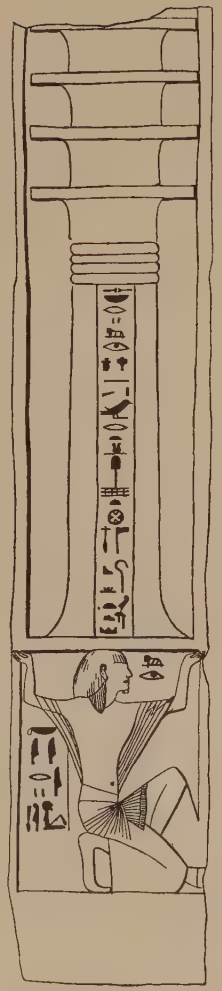

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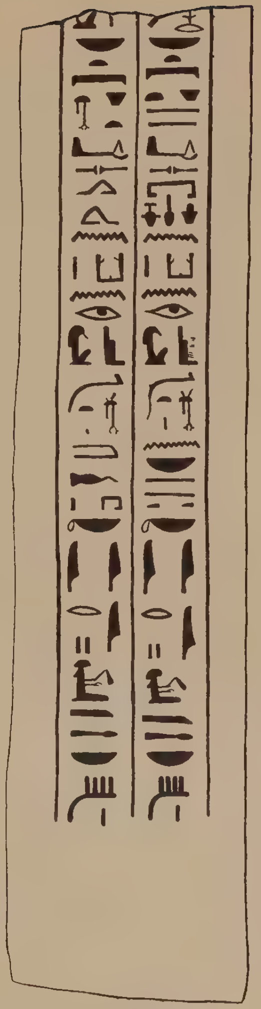

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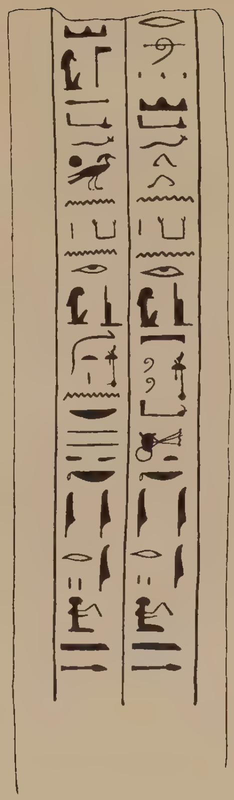

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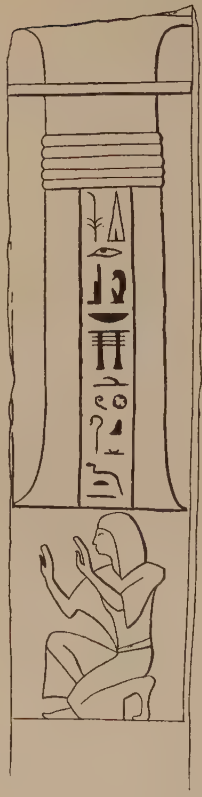

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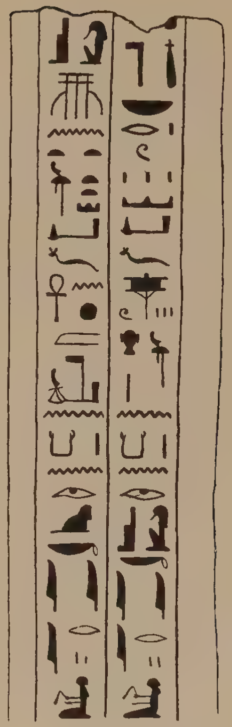

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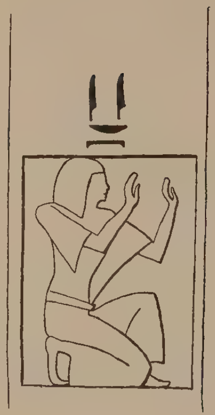

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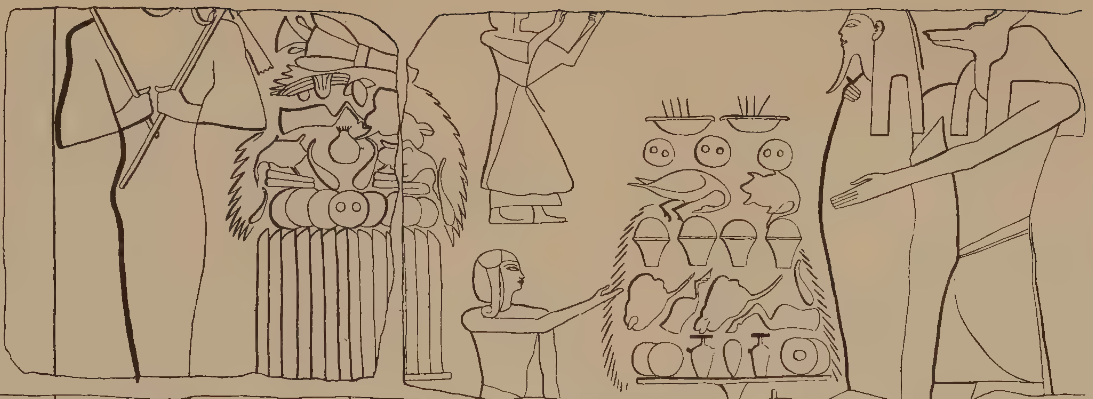

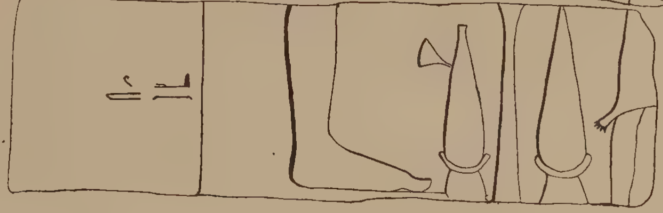

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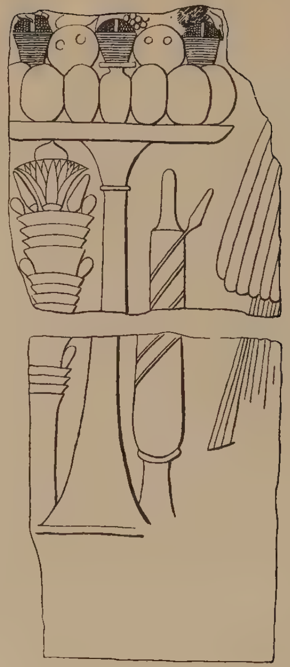

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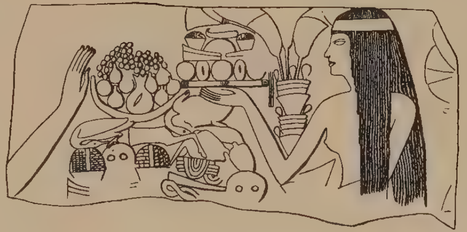

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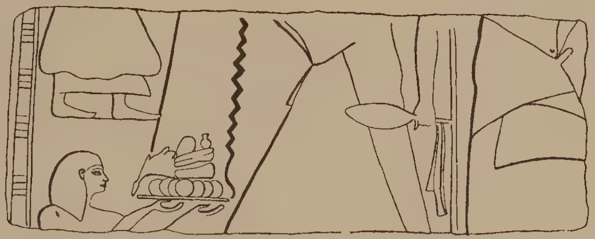

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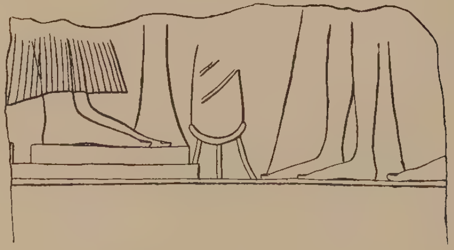

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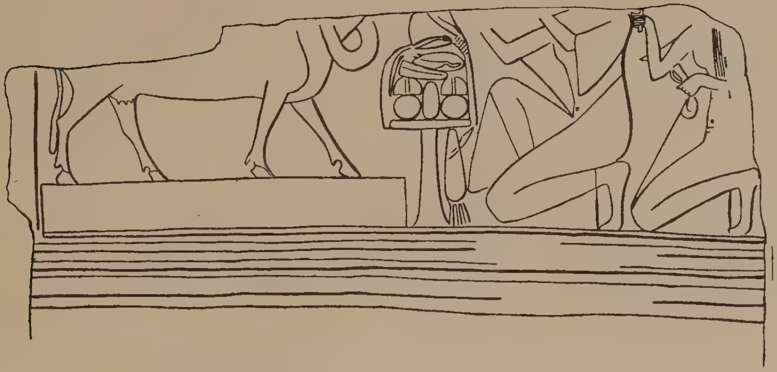

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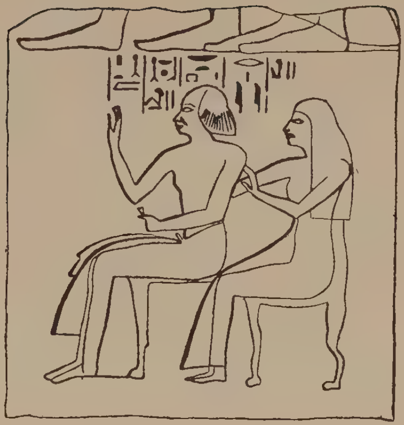

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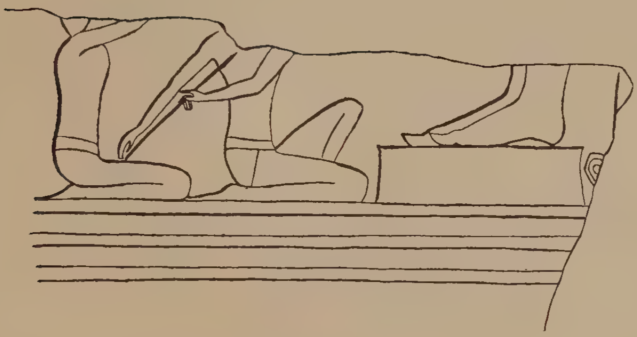

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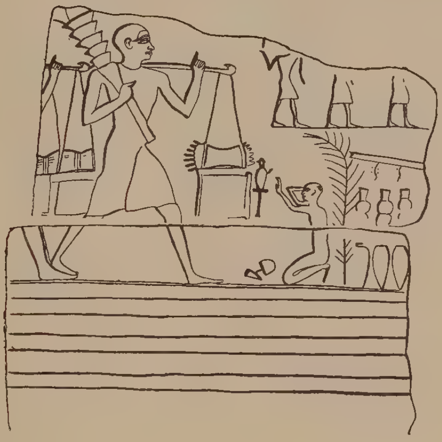

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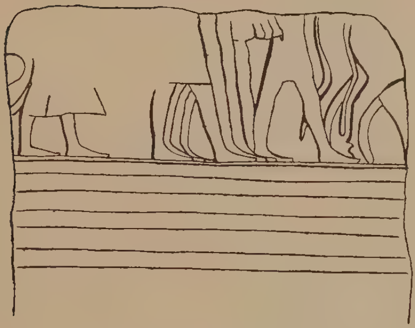

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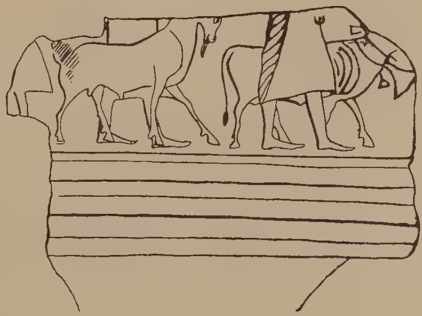

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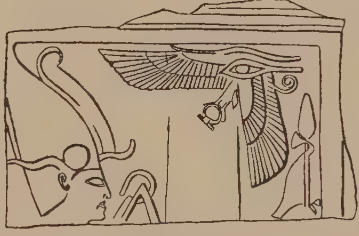

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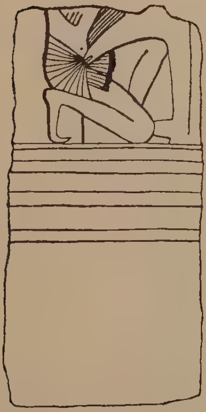

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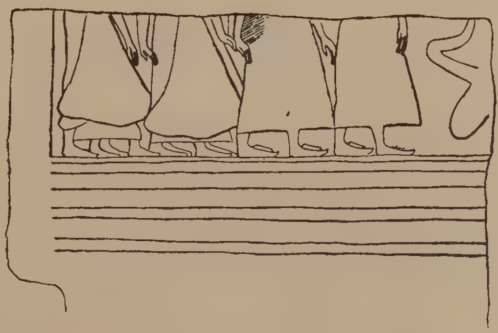

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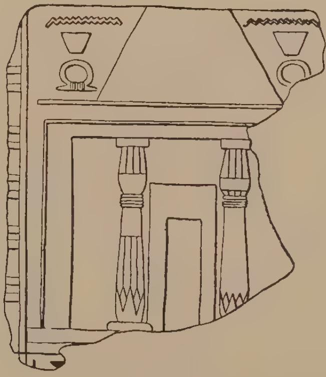

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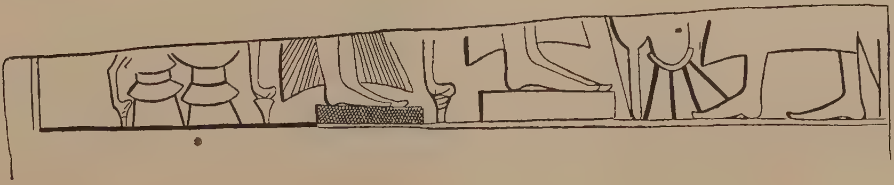

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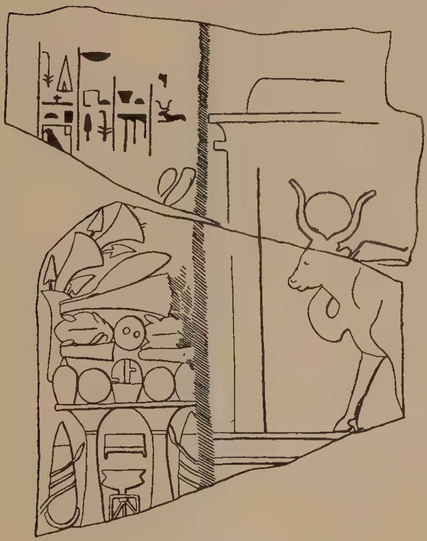

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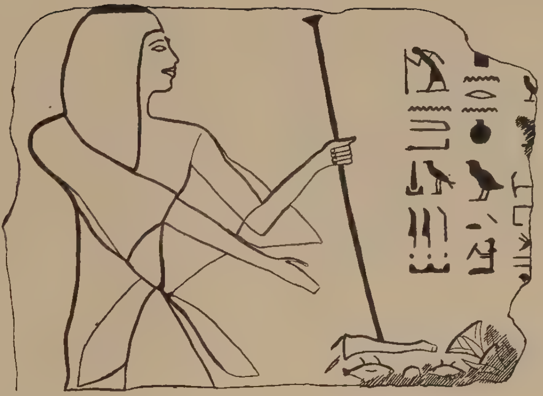

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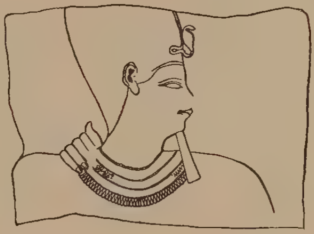

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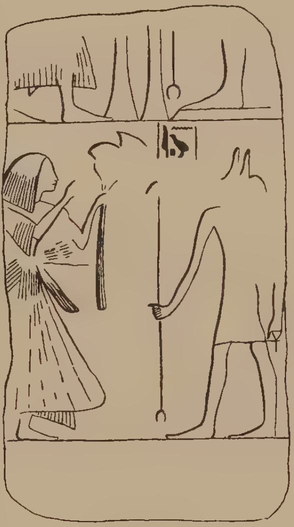

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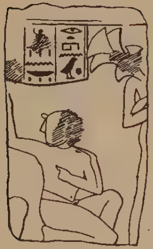

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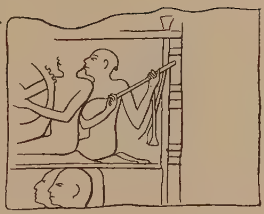

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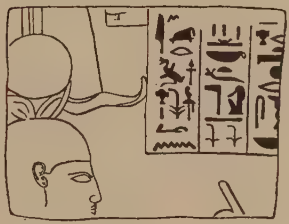

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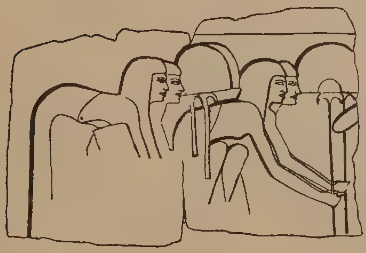

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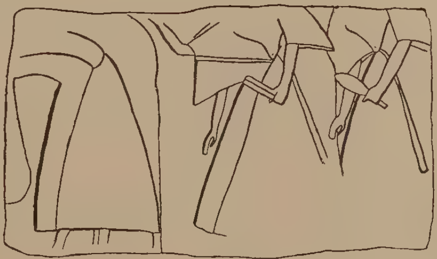

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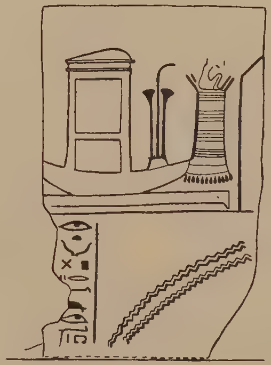

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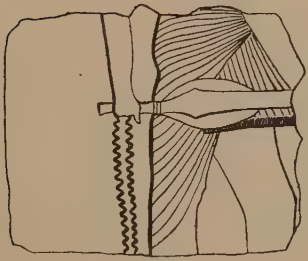

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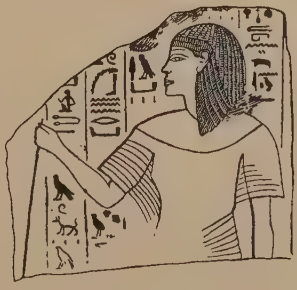

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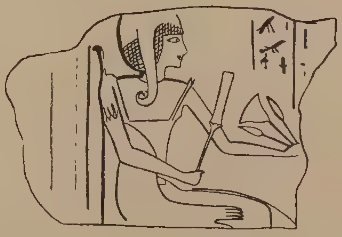

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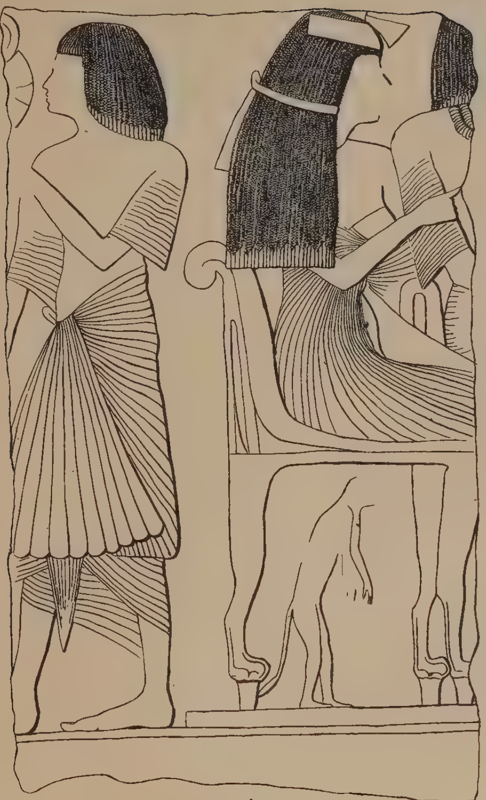
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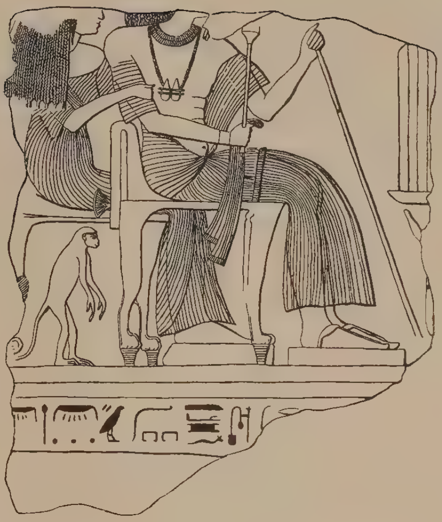
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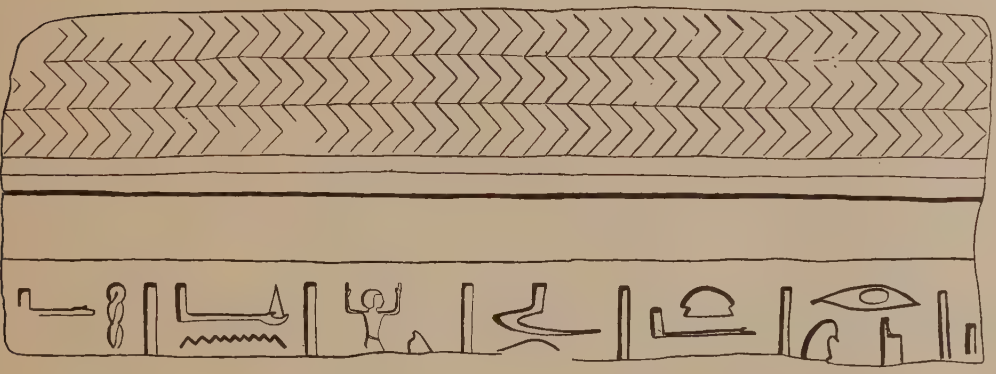
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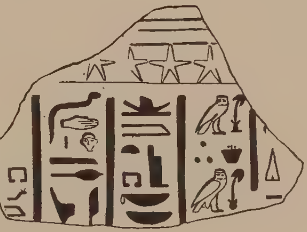
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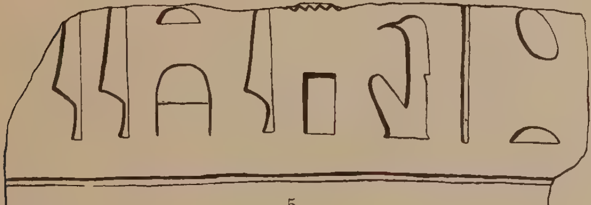
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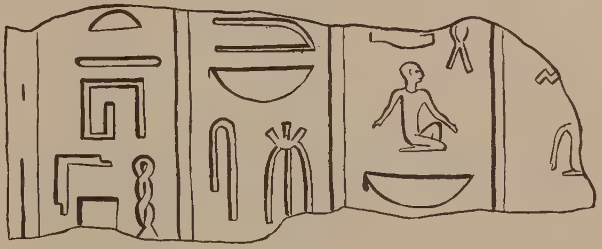
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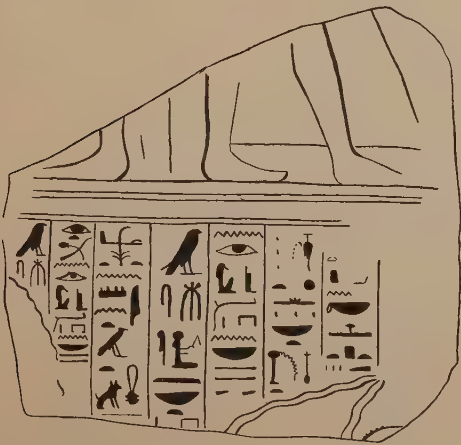
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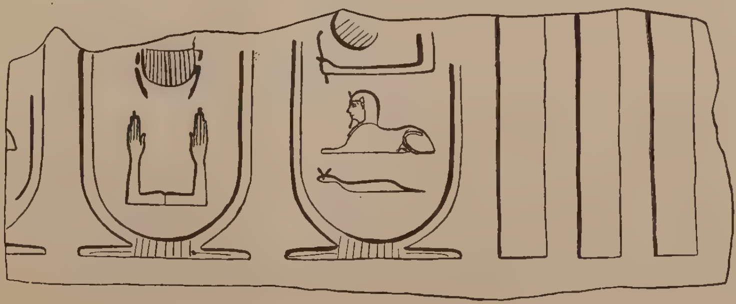
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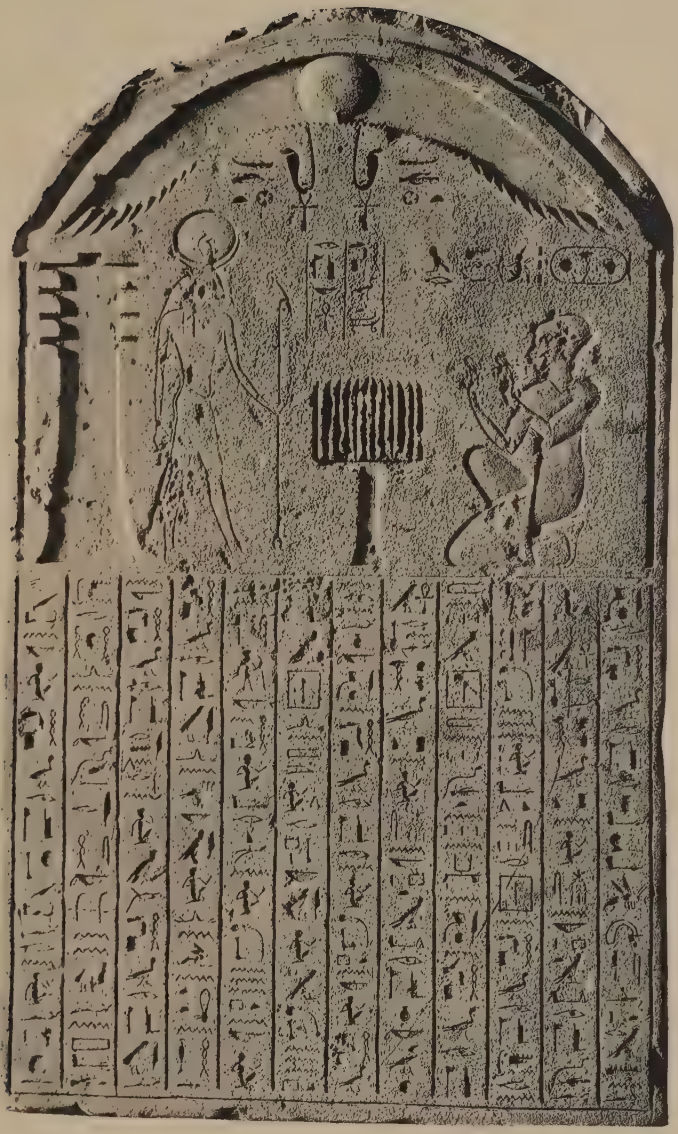
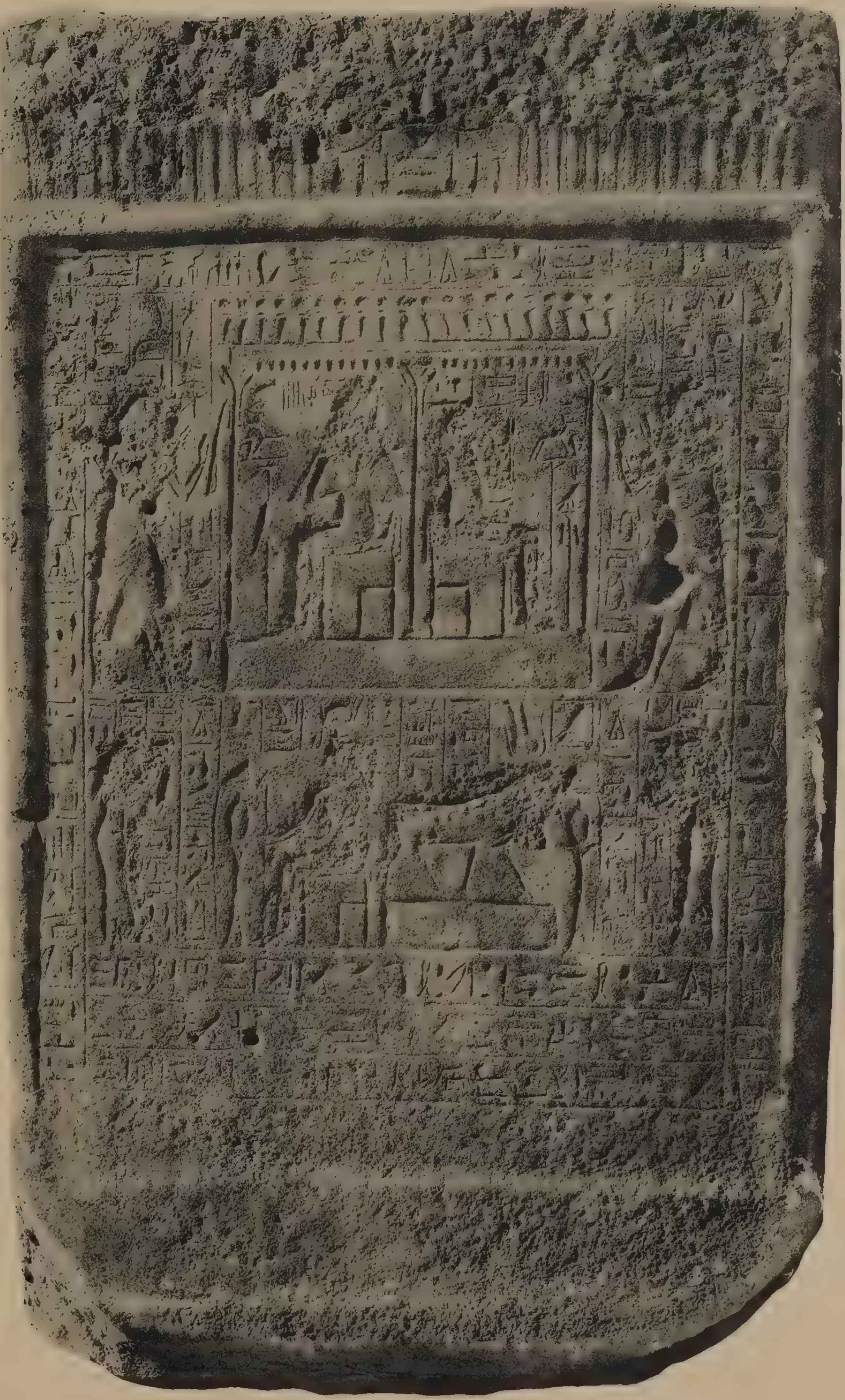
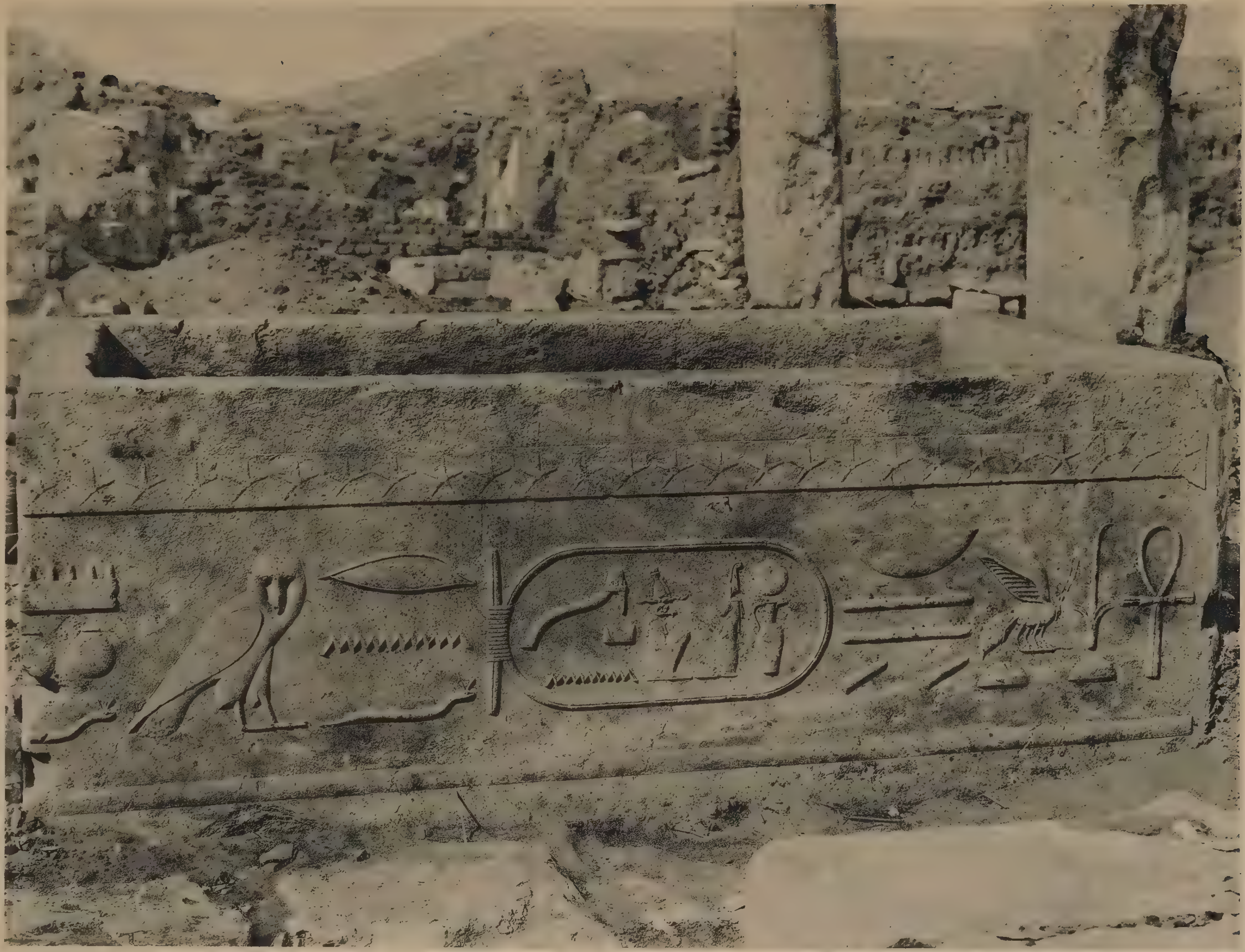


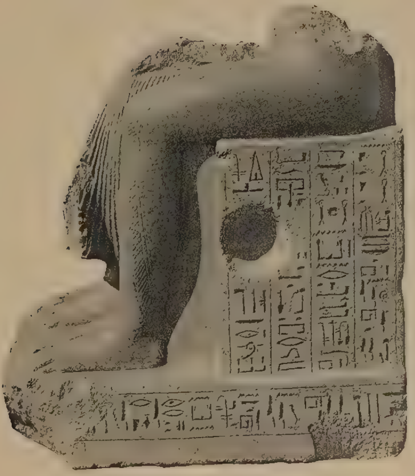
LIMESTONE STELA. Height 0 m. 265 mill.



QUARTZITE STELA. Height 1 m. 75 cent.



ARCHITRAVE OF HAKAR MADE INTO A COFFIN.



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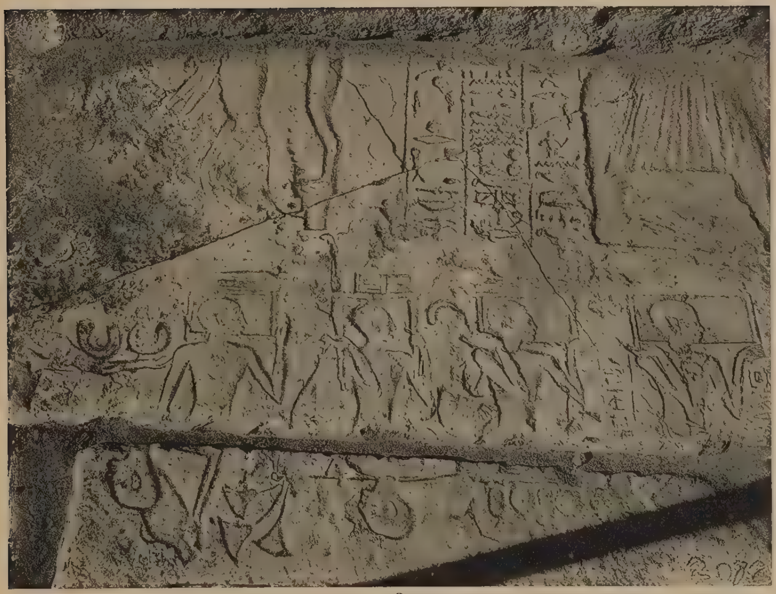

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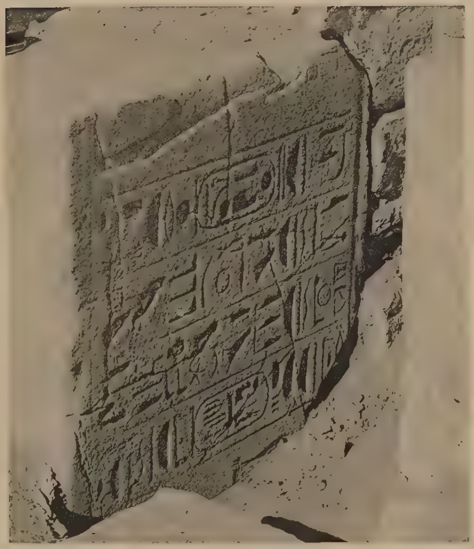

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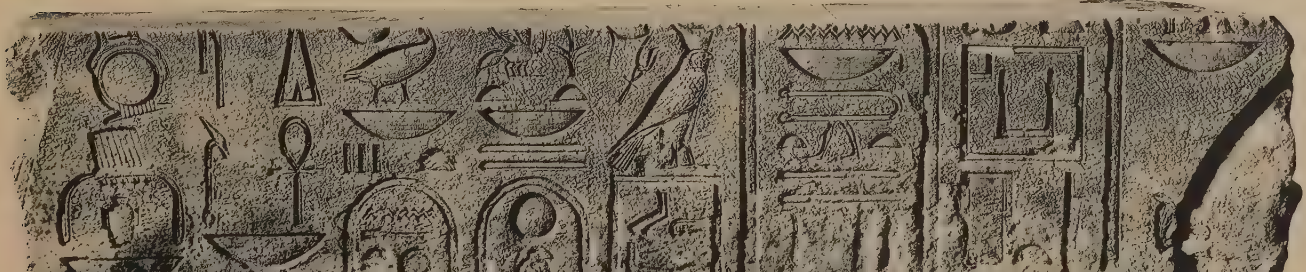

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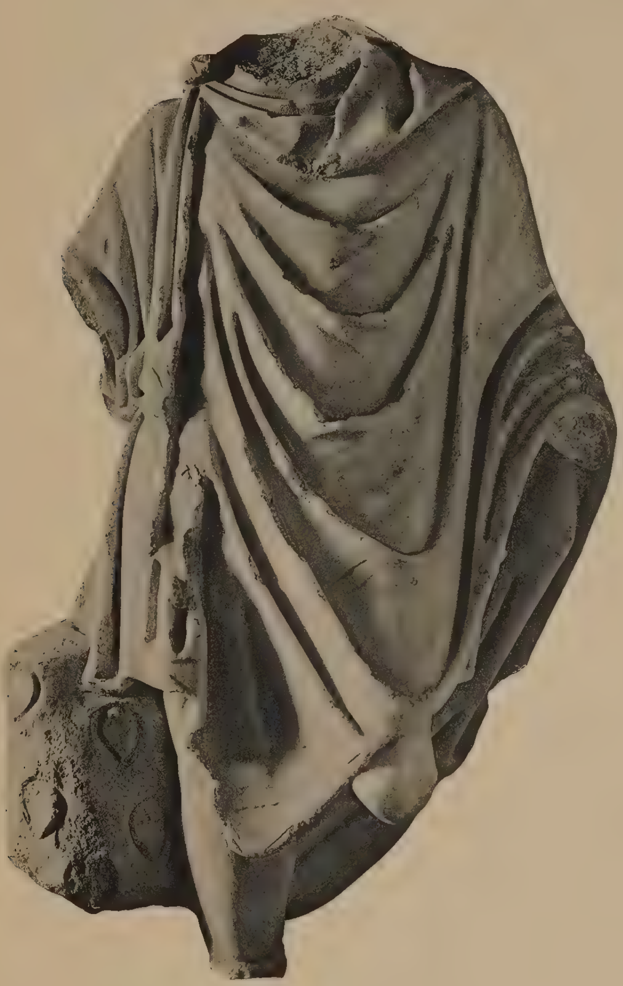

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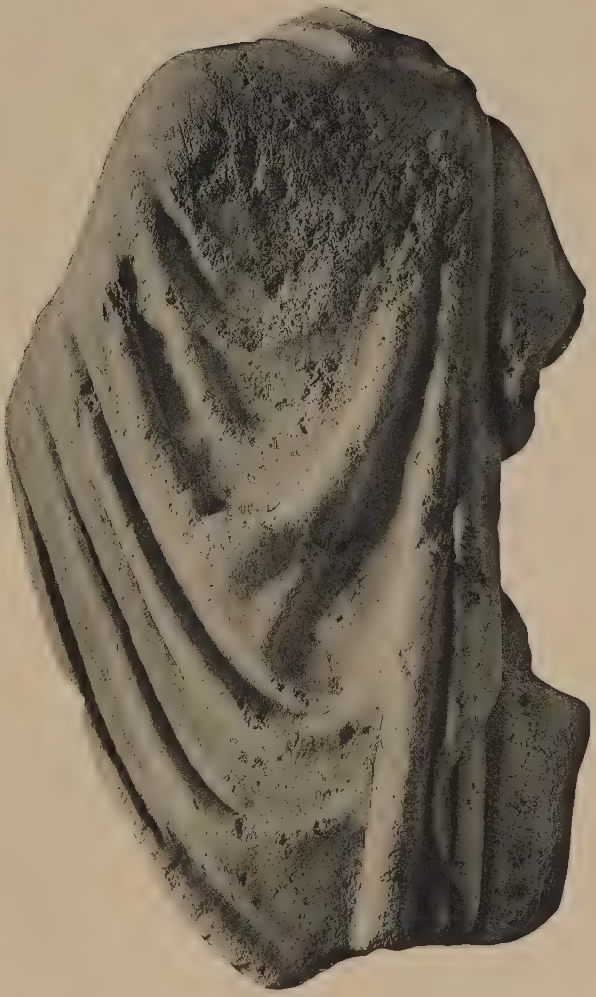

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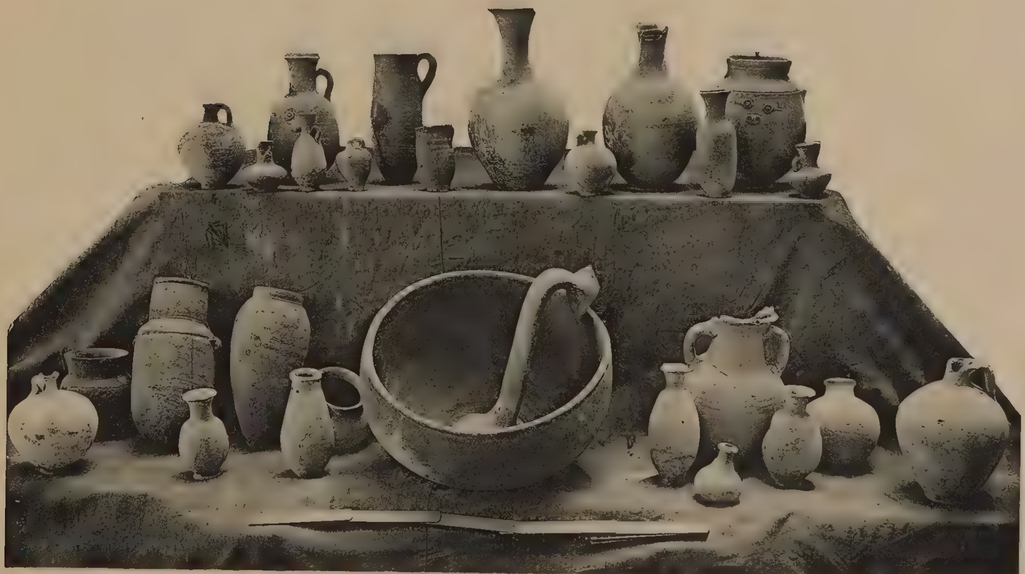

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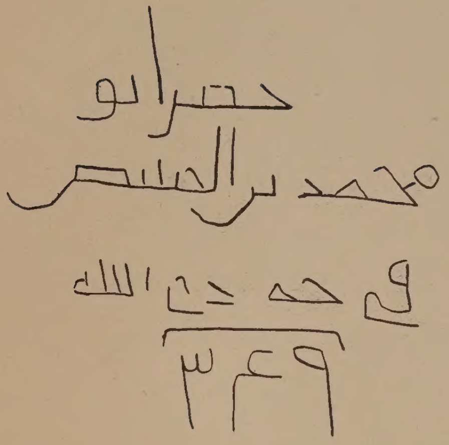

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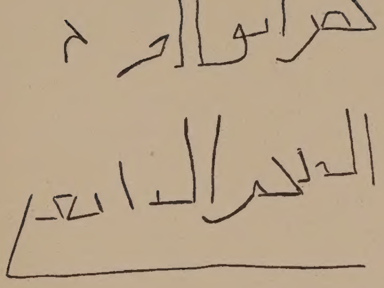

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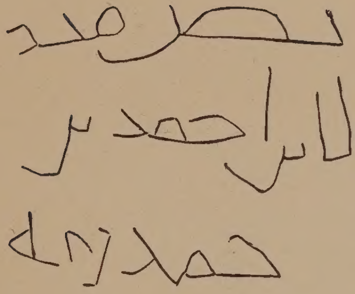

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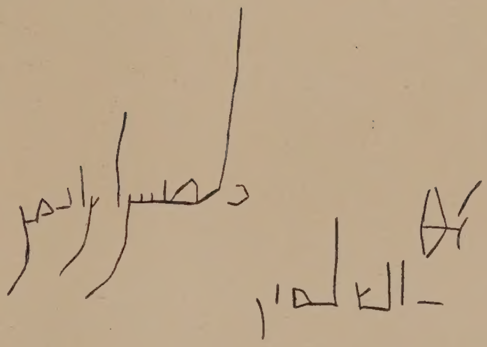

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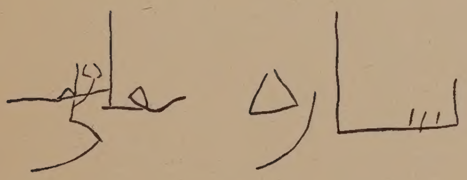

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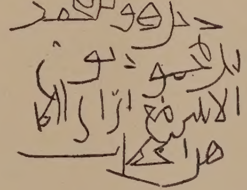

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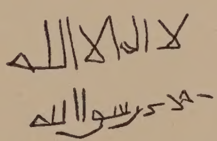
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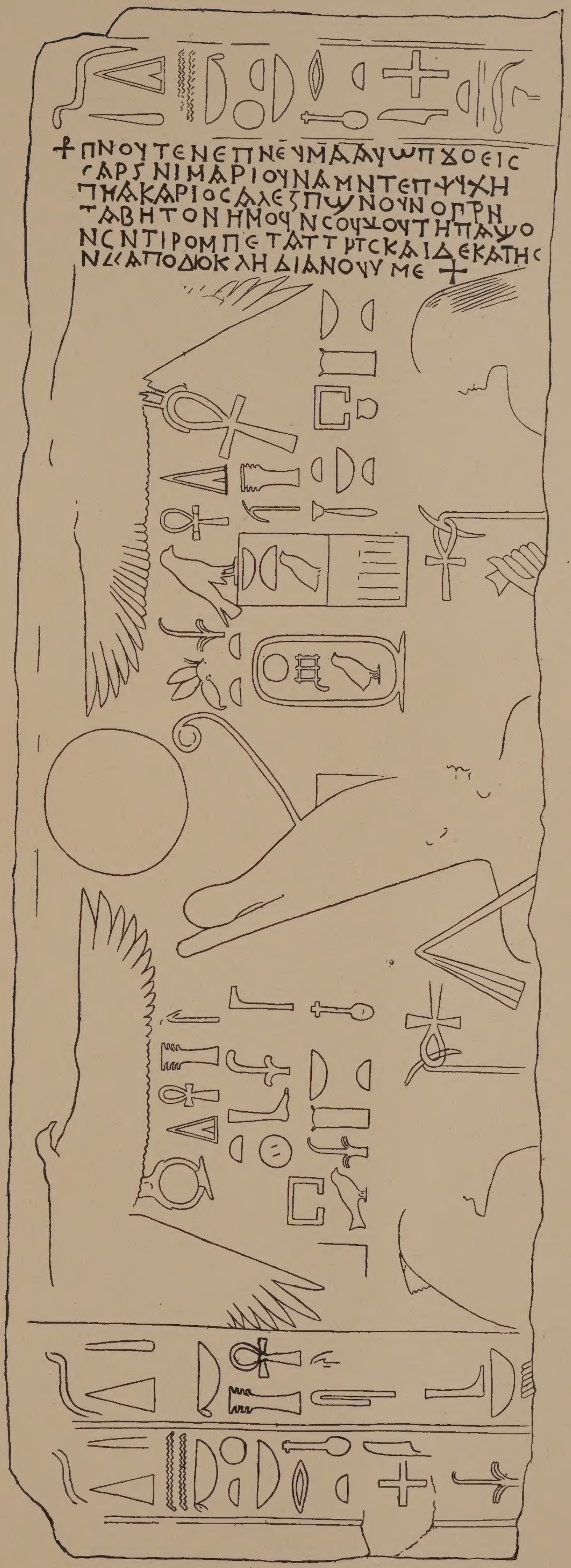
ARABIC GRAFFITI.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